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The Missionary survey

THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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The Missionary Survey Campaign for 50,000 Subscribers

GOAL: A Survey in Every Home

Water, water everywhere; but not a drop to drink:
Yet information was right there; she didn't stop to think.

A lady came into the Survey's office on the first day of May. She was laboring under much perturbation. She was a cultured lady and faultlessly attired. Her trouble was stated pretty much in the manner one employs arriving at the station a minute before train leaving time, with ticket to purchase and trunk to check. She wanted information—a lot of it—and in a hurry. In an unguarded moment, weeks ago, she had consented to make the leading talk at the May meeting of the Missionary Society; it had suddenly dawned upon her the meeting was to be "next Tuesday" and she had as yet made no preparation. Moreover, she was utterly at a loss to know how to go about it. The subject was "Foreign Missions—A General View of the Field." How could she get a "general view of the field?" She had no data. She understood we had a file of exchanges, magazines from many denominations. Would we lend her some of them, that she might burrow through them hurriedly and cull such items as would make up an acceptable report? Better still, could we not help her by pointing out, or giving some guide by which she might light upon just what she wanted, without having to read much irrelevant material? In any event, *something*! And right away, for time was short, and growing shorter rapidly! "Help! Help! Help!"

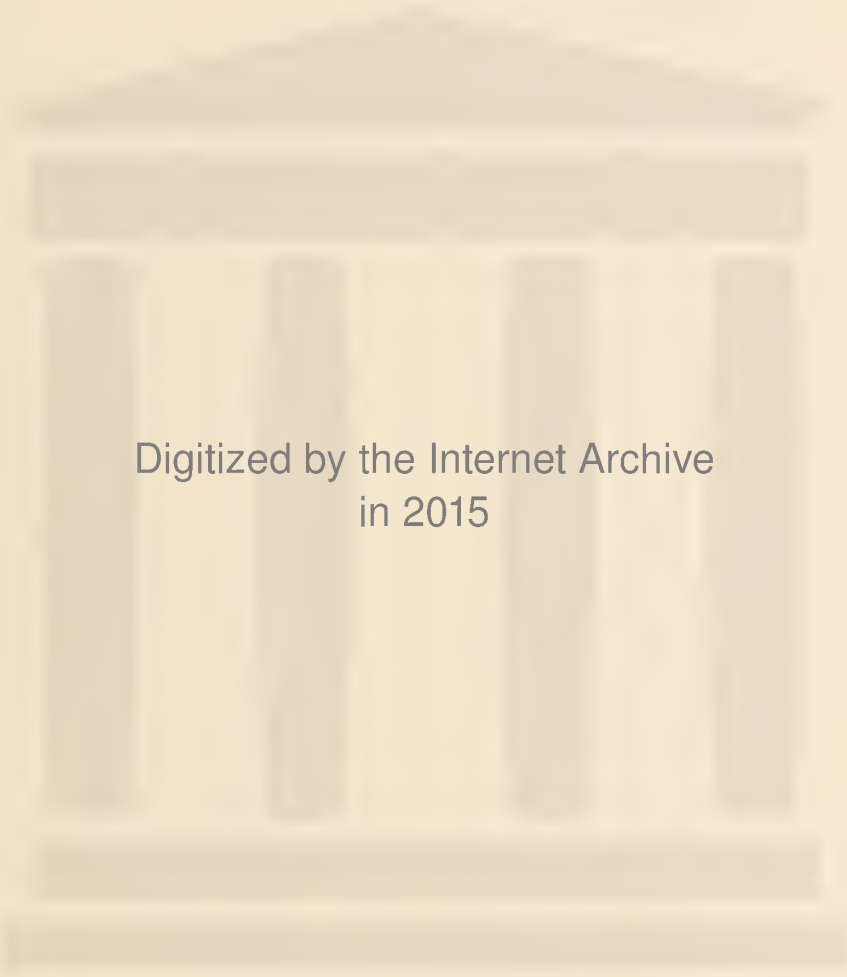
The editor waited until the whole painful situation had been stated, then asked: "Do you get the Missionary Survey?" "Oh, yes!" she said, "but I can find only a few back numbers, and they seem to contain special articles from the stations here and there, but no orderly arrangement of the subject given me to handle next Tuesday." "How about the May number?" asked the editor. "Have you looked carefully in that to see what help it might afford you in this particular need? Have you received the May Survey?" "Yes," she said, reflectively, "it came a day or two ago, but I only glanced through it—perhaps not carefully." The editor picked up a copy of the May Survey lying on the desk and opened it at the very front. There, under the departmental heading, Foreign Missions, was Dr. Chester's annual "General Review," an advance extract from his report to be submitted to the General Assembly at New Orleans. The sub-heads showed: Africa, Brazil, Cuba, Mexico, China, Japan, Korea. Under each was an admirably clear, down-to-date summing up of the situation in each mission, in tabloid form, a boon to anybody who might have to report on a "General View of the Field," containing many facts briefly stated which have not been previously so definitely declared—interesting facts—absorbingly interesting to anybody who is deeply concerned about that great work being done by our Church in foreign lands.

"Oh!" said the lady; "Oh! yes, I see. Thank you ever so much!"

Water, sparkling, cool and clear—purling brook:
Searcher, thirsty, standing near—didn't look!

THE HONOR ROLL

The churches subscribing to the Missionary Survey to the extent of an average of one magazine to every five members, and thereby achieving the distinction of a place on Jack's Honor Roll, since last report are as follows: POULAN, GA.; ELM CORNER AND TROY (both at Wilmore, Ky.); KEENE, KY.; ALBEMARLE, N. C.; DALLAS, N. C.; CORDELL, OKLA.; GOOD HOPE (Iva, S. C.); GRANDVIEW, TEXAS, FAIRMOUNT (Richmond, Va.).



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AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

Our June Topic: Mission Schools.

THE MISSION OF THE MISSION SCHOOL.

THE influence of the Presbyterian Church is out of all proportion to its membership. Counting the Reformed and Presbyterian as one denomination, it ranks third in numbers among the denominations of the United States. It is, however, easily first in influence, leadership, liberality, missionary spirit and in standards of Christian living. This can be truthfully said without the slightest thought of boasting.

The explanation might possibly be laid to its fidelity to the Scriptures. Glasgow, the second city in the British empire and perhaps the most thoroughly Presbyterian of any great city in the world, has as its motto: "Let Glasgow flourish by the preaching of the word." This is pre-eminently significant of the spirit of Presbyterianism, and possibly has made Glasgow great financially, intellectually and spiritually.

Another possible explanation of the influence of Presbyterianism is its trained leadership, due largely to its educational proclivities. Leyden in Holland—next to Scotland the most Presbyterian country in the world—by reason of its loyalty and sacrifices in the struggle for liberty, was asked by the king to name any benefit of its own choosing to be conferred as the reward of its heroic services. Like the choice of Solomon for wisdom, Leyden asked for a great University— which brought wealth, power and influence.

The Presbyterian Church once held the leadership in the domain of education in the United States, which primacy, however, it long since lost so far as the comparative number of institutions is concerned. Coincident with its declining educational interests it fell behind the procession in denominational growth. It is more than a coincidence that since the beginning of the twentieth century its educational spirit has re-

vived; and since that time it has steadily been gaining and is now leading the denominations in the growth, as Dr. Victor I. Masters, of the Southern Baptist Board, demonstrated recently by actual statistics.

Christian education and Presbyterianism go hand in hand. Moral: The "In hoc signo vinces" for the Presbyterian Church, therefore, is the school.

The Executive Committee of Christian Education under Secretary Sweets in conducting a campaign for our denominational colleges has one aim, and the Executive Committee of Home Missions in its mission school system has another, but they have a common purpose—Christian education, not an end in itself, but a means to an end, the Christianizing of America.

The chain of mission schools established and conducted in the Appalachian mountains by the Executive Committee of Home Missions is the most practical and effective method of reaching with the gospel the isolated masses stranded among the mountains. Highland School, Beechwood Seminary and Stuart Robinson in Kentucky, Banner Elk in North Carolina, Grundy in Virginia, and Nacoochee in Georgia have planted Presbyterianism in virgin soil, where it is flourishing and yielding rich and abundant harvests. This may long continue to be purely benevolent work from a financial standpoint, but it is more than balancing the account by giving the Church valuable recruits for its depleted ministerial ranks, which far transcends any money value. The Church with all its wealth could not purchase such assets as Jonathan Day, the boy Dr. Guerrant found sitting on a log in Kentucky and today one of the great preachers of New York City; and yet our mission schools are gratuitously yielding them as gems that reward the quest of the prospector.

Now comes the gist of this whole assay. These successful mission plants are inadequate. They are overcrowded and overworked. They must be multiplied, enlarged and equipped. Their successful work must

be duplicated in hundreds of other needy and promising fields of adventure. Give us the means, and the mountains will be ours for Christ.

WHILING AWAY A WEEK AT TEX.-MEX.

S. BROOKS McLANE.

TIME: Sunday morning. Place: Texas-Mexican Industrial Institute. The class of larger boys is being taught the Sunday-school lesson. Dr. Skinner quietly signals me to the door. "Mc, will you drive the car to town this morning? The ladies and their visitor want to go to church, and there are some matters here which demand my attention." The class time is over and I ask the boys to excuse me from the closing exercises. Enjoy a good service in Kingsville. Dinner and then a sermon must be prepared for the Mexican boys that night, as there has been no time for preparation during the week.

Monday, 6 A. M.—The rising bell rings. At breakfast Dr. Skinner says: "Mc, I'll have to ask you to make a trip to town early this morning for some cattle dip, as a neighbor is bringing over 140 head today." And then to begin the week I find that Henry Ford has a "flat foot!" With a boy's help, the tire is off, the tube mended, replaced, and I am off, with the cream for the creamery. Before the morning is half gone I am back with the dip, four sacks of flour, two sacks of meal, five gallons of lubricating oil, and as much groceries as I can find room for in the Ford. There's time enough left to put in two axe handles and sharpen a hoe. After dinner a boy and I build a small porch out of lumber salvaged from the wreck of the silo two years ago. This is an addition to the dining-room, which, by the way, has "evoluted" from a mule barn through the school-room stage to its present position of dining-room—with a sure enough ceiling, thank you. Yes, the lumber was bought with the pittances which the boys paid for the second-hand clothes friends sent, and was put in by Dr. Skinner and the boys. Above the porch there is a small latticed frame, and Mrs. Skinner is ready to plant the vines. At 6 P. M. Dr. Skinner comes from the field in time to help put the frame in place before he drives the wagon to the home of a neighbor Mexican to borrow a planter. Study hall after supper keeps me busy for a while, assigning lessons and giving assistance. The preparation must be made for the school work of the week, which begins next morning.

Tuesday morning.—Outlines for the Bible

study course must be prepared before school begins at 8:15. After chapel, consisting of roll call, a hymn in Spanish, a Scripture reading in English by a student, Spanish memory verse in concert, and an English prayer by the teacher, there comes a spelling class. The boys are learning to spell the names of the tools, implements and other things they use each day. A Sears, Roebuck & Co. catalogue makes a good textbook, for it shows pictures along with the names, and saves the teacher the embarrassment of trying to give the Spanish equivalent in order that the boys may understand what he means when he says, "Bring the pitchfork."

Next is an arithmetic class of older boys who are beginning proportion with such problems as: If it takes 6 buckets of molasses to feed 20 Tex.-Mex. boys for 9 days, how many buckets will it take to feed 25 boys for a school year of 254 days? When this mystery has been solved, we go to the windmill to learn how its height may be measured by measuring the shadow, something the boys had never heard before. The morning passes—seven classes with the subjects varying from $3 \times 2 = 6$ to algebra, and from spelling "hoe" to studying Hamlet, with a Bible class thrown in. Dinner at 12 and work in the field and garden starts at 1. Dr. Skinner is running the tractor and two of the largest boys have the teams planting the field crops. So I take charge of the other boys who are not on the milking or dish-washing crews. The potatoes need hoeing and the beans are to plant. The peas must be watered and the old lettuce pulled for the pigs before the other vegetables come up between the rows. There is no time for meditation for the next four hours while I teach the boys the right way to do these jobs and then see that they do them the right way—and keep their big feet off the young plants.

The ringing of the bell at 5 P. M. is a welcome signal for the boys' work to end, but not the teacher's, for there are some odd jobs of mending which must be done. After supper lessons are assigned at study hall, a boy needs help with an arithmetic problem, and there are a lot of papers to grade. Then preparation must be made for

the next day's lessons, original problems made which come within the range of the boys' every-day experiences on the farm, and mother must have a letter before she becomes anxious. "Mrs. Skinner, please save the newspaper for me; I may get time to read it tomorrow. Good-night."

And so seven days slip by and the week is gone, with the other days very much like these. During the week thirty-five classes, including the five Bible classes, have been taught, several trips have been made to Kingsville for supplies, a visiting missionary and his family, stopping for a brief visit on their return to Mexico, have been met at the train, and three hours have been spent under the Ford doing repair work, which would have cost several dollars at the garage. Three quarrels have been settled and one fight stopped by my encouraging it, thereby making the participants lose all interest. I said the week was gone—no, it is only Saturday noon, and the boys have the afternoon free, all except two, who are faithfully helping Dr. Skinner to plant the crop. It's a good opportunity to "catch up" with some odd jobs. A new recruit in the school arrived three days ago and has been sleeping on the cot with another boy, as there was none for him. There are four or five old cots without legs stored in a room of the dormitory. Most of the woven wire covering is rusted out of them, but we can find out which is the best one, or rather the least-wrecked one after their seven years of boys' hard knocks and gulf coast climate. Some old scraps of lumber make legs and old bolts fasten them on. Another boy tells me that he has had his cot propped up on a box, but the wire is so worn out that he is about to slip through one of the holes. We find one that is a little better than his and put legs on it. So two boys are made happy. (I'll say nothing about the *animalitos* which we disturbed by the procedure, as all the initiated will know without any mention.)

That lock on the school door has been broken for a long time, and some of those benches and desks which the boys made for the school at its opening nearly seven years ago are getting shaky. A piece of an old curtain hanger made the missing part of the lock and a little oil finished that job. A hammer and a few nails got the desks in as good shape as is possible, considering that they were boy-made and are now veterans. A little more work and the teacher's table in the school-room was saved from coming to pieces. "Now I'll go write that article for THE MISSIONARY SURVEY," I thought. But then I remembered that Mrs. Skinner had asked for a lock at her home to be mended. And that only reminded me that Dr. Skinner had pointed out the wear-and-tear which some metal strips would



"Tex.-Mex." boys. The tallest is a ministerial candidate, the one at the right is the most advanced pupil, a true "scholar" and a gentleman.

save the bed of a little push-cart used for all kinds of handy jobs on the place. The strips on those old worn-out cots are the very thing, and a chisel, a punch, a hammer, and some nails quickly do the work. What's that I hear? The supper bell already?

When I went to Kingsville the other day I said to a merchant friend, "Dr. Skinner told me to get two 'human accelerators.'" "What?" he said. I explained that we were in dire need of some appliance which would enable two of us to do the work of four men. He had no such tools. You may not have them either, although the friends who have provided the Ford and trailer, the tractor and the electric light plant have in effect provided accelerators for our work. Now we are hoping that some other friends will provide a greatly-needed accelerator in the shape of lumber with which we can build a shed for a shop, which will soon pay for itself in the time and expense it will save in the work. We do not want anything fine or elaborate, just a place in which we can put a work bench, an anvil and vise, some tools, and a blacksmith's furnace. The present arrangement of having the work bench, old plow parts and pieces of harness in the house I occupy gives it "a nice mannish smell," as William Green Hill remarked about the major's furniture. It is very convenient to step right out of my room and get a wrench, a plow point or a clevis. But we need these things near the barn oftener than I need them in my room. The present arrangement is not very efficient. The material for a small shop could be bought for approximately \$175, and we could do the work. Who wants to furnish this much-needed accelerator? Then we would like to get in touch with some retired farmer who had a small shop

outfit on his farm, or some mechanic who now needs a larger outfit and will pass his old one on to us. Here's a chance for some definite part in helping these Mexican boys to learn to help themselves. Our plan is always to have a boy help us do every possible task, even though he may be in our

way, so that he may learn to do by doing.

And here it is Saturday night. Will you pray for God's blessing upon the Sunday school and church services for tomorrow?

*Tex-Mex. Institute, Kingsville, Texas,
March 22, 1919.*

HOME MISSION SCHOOLS.

EQUIPMENT NEEDS WHICH MUST BE SUPPLIED IMMEDIATELY.

1. New school building, Beechwood Seminary, Heidelberg, Ky.....	\$ 10,000
2. New school building, Highland School, Guerrant, Ky.....	15,000
3. New orphanage building, Highland School, Guerrant, Ky.....	10,000
4. New dormitory, Stuart Robinson School, Blackey, Ky.....	10,000
5. Hospital, Stuart Robinson School, Blackey, Ky.....	10,000
6. School building, Canyon Falls, Kentucky	5,000
7. Dormitory and chapel, Oklahoma Presbyterian College.....	60,000

Total \$120,000

These schools have outgrown their capacity.

They are now overcrowded.

Many new scholars are waiting for entrance till these buildings are supplied.

The Executive Committee has not sufficient funds to supply in full these needs.

It will duplicate every dollar which the principals of these schools or the friends of Christian and Missionary Education will raise for the purpose.

Correspond with:

Rev. E. V. Tadlock, Blackey, Ky.

Rev. W. B. Guerrant, Guerrant, Ky.

Rev. A. L. McDuffie, Heidelberg, Ky.

Rev. J. W. Tyler, Winchester, Ky.

Prof. W. B. Morrison, Durant, Okla.

Rev. S. L. Morris, Atlanta, Ga.

THE BEST PAYING INVESTMENT.

Armour, being asked what he considered his best paying investment, answered, "Armour Institute."

The British Parliament appointed a commission to advise philanthropists as to the best investment of means, which reports, recommending "Educational Institutions."

Judson, the great missionary to India, said on one occasion that if he had a million dollars to invest for the kingdom of Christ he would erect a great Christian Educational Institution.



Teacher and pupils at Stuart Robinson.

HE HAS RETURNED.

We know that our readers will be glad to learn that Louis Gooding "came back," and he and his war bride are going to live on his land allotment and build up a Christian home.

(See picture on page 334.)

DIFFICULTIES ANALYZED.

REV. J. F. MENIUS.

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THIS verse seems to have been specially written to strengthen and encourage the hearts of mountain workers. Every work has its difficulties, but to the mountain workers, surrounded as they are by handicaps, the difficulties are sometimes staggering.

Education is so limited that you hardly know whether to use the Graded Sunday School Literature or the Blueback Speller in Sunday school. Morals are low and often lacking. Christianity consists of texts, disassociated from all other Scripture, resulting in errors such as Primitives, Holiness and Russelism. Nowhere will you realize better the great correlation of sociology, education, Christianity and general civilization. To have one you must have all. And to gain any of these you must foster all of them!

But why, since the counties are making strenuous efforts to better education, and the boys and girls are unusually bright, is education so far behind here? I can certainly answer that question as to this section. Our best teachers do not come to these mountain cove schools. I am not speaking now of the mission teachers—they are the best, but are usually independent of the county; nor do I wish to speak disparagingly of some of our county teachers. But you know that most teachers like the big salaries, the conveniences of the towns, and good roads. They do not care to go far from the railroad into a strange community, and board in a house with little ventilation and light, and where the whole family sits around one fireplace. Often, too,

politics interfere. Consequently a boy or girl from that settlement is given the school and "keeps school" the required four months.

Secondly, why are we so slow to improve the morals of the community? Because we can't get hold of the boys and girls. Such superstitious ideas reign that any amusement, especially if it has a violin or banjo associated with it, is born of Satan, and the children can't come to the social. With little in the home to brighten and cheer the young people, no wonder they soon leave home and sometimes go wrong. Then there is not the "neighborhood sentiment" against immorality that there was where you grew up. There is less to restrain, and with the usual temptations and the numerous examples before their eyes, it is little wonder that they "follow in their train." Reader, stop and thank God for the "atmosphere" of the home and the community where you were born.

What is the outlook for the church? It is as good as any place where transformed lives go to make it up. It will not suddenly appear, nor rapidly grow here. It should not. It will be born in the mission schools and be fed by their students.

But another discouraging phase: When the best bright boys and girls grow up here and promise so much to us, the towns and cities say, "they are too big for you, we need them," and away they go to fill the schools and pulpits of your towns, to your richness but to our poverty, for we must begin again to beat the bare rocks for more nuggets.

I know there are bright phases in the mountain work and happy days for the workers, but I wish to commend for the dull, monotonous days 1 Cor. 15:58 with its context.

Crestmont, N. C.

SATAN'S STRONGHOLDS.

REV. J. E. JETER.

MOUNTAINS seem naturally associated with things of strength, and are used in figures of speech to represent something immovable. In time of peace we speak of their solemnity, their beauty and majesty; in time of war as a place of refuge or a stronghold to be taken.

It may seem strange to say that in the

spiritual warfare, as well as carnal, the hardest battles are being fought in the mountains. But I believe it to be true, for surely you will find no place in all the land where Satan is more strongly fortified in the human heart than among our mountain people.

First, there is ignorance. This may be



One of our long range guns being planted in Arkansas, situated near the corner of four counties, and having a range of about 2,000 miles.

considered one of Satan's main lines of defense; and before you can ever reach it there is the thorny hedge of prejudice. How carefully, while we were gaining strength for the attack, has Satan laid his plan of defense. Through generations he has been sowing the seeds of prejudice in the rich soil of ignorance, until he has grown an impenetrable hedge through which no light can penetrate, except from above.

You come into their midst. You are among them, but not of them. You have Bibles and tracts, but only a few of them read. You organize a Sunday school and you are it. You lead, you sing, you pray and preach. You make a search for leaders, and find there are several preachers, perhaps, in a radius of a few miles, but you almost despair when they flee from your literature as they would a poisonous reptile. You invite them to use the Bible and they refuse to have anything to do with the Old Testament. You try them with the New, and find they can scarcely read, yet are very positive on all its teachings. How! oh how! you wonder, are you ever to penetrate the first line of defense?

But there is no give up. You have carried the banner of righteousness and planted it in your own home in the midst of the enemy's country. You are fighting a war of

conquest and there must be no retreat. You charge them collectively and individually, wielding the sword of the spirit, and praying for power from on high. You find the enemy's resources are sufficient to stand a long siege, and you can ever feel his fiery darts falling about you.

"He preaches for money." And all the ghosts of eleven generations rise and point their fingers at you as an imposter. You feel you are hard hit. "He don't baptize, he just sprinkles." "He poured water on a baby's head." And you have to be as wise as a serpent and harmless as a dove to keep from being run out of the country.

But, like all warfare, much depends on the range gun, so you finally back off and begin to fire at long range. Your aim is true and you begin to riddle the enemy's defense. Ignorance and prejudice break away, and you are able to plant the seed of faith, mercy and love. "But what is the gun?" you ask. Haven't you heard them booming in the mountains of Kentucky, Virginia and Tennessee? Haven't you seen a dark cloud of ignorance and superstition rolling back from the mountain peaks of North Carolina and the rough mountain trails made smooth for travel? What are the big guns that God is using to shell the mountain strongholds and break down Satan's breastworks of ignorance and prejudice? Why! those guns are our mountain schools. For as we use our great guns to fire death and destruction into the enemy's ranks, so does God use our schools to fire truth and light into hearts long dead in sin. The gun is only the instrument, so are our schools. But before them, when they teach daily the glorious gospel, all darkness must recede. I say long range, because you fire at the errors of future generations. Through the child in school you send a ray of sunshine back to its home, and you know the next generation will not be fortified against you.

So let us fight on. What matter the cost? What do we care if it takes millions or billions, a human soul is cheap at any price. Since God did not withhold His only Son, how insignificant would all we possess be compared to the price he paid.

Combs, Ark.

ABOUT FACE IN THE MOUNTAINS.

REV. E. V. TADLOCK.

HIT ain't no use to study the Bible. If the Lord wants you to know the Bible, hit'll come to you."

This was the protest of an eighth grade student against Bible study in the course.

"How do the old Baptist preachers learn the Bible? They are ignorant men, and

can't hardly read. The Lord teaches it to them." Manifestly time spent in Bible study is a waste and presumption upon the exclusive prerogative of God himself.

Less than twelve months later this youth stood in the presence of a large congregation and confessed his conviction of sin,

and his lost estate, and his reliance in the atoning blood of Christ for salvation.

* * *

"I'd rather give my boy a bottle of whiskey than send him to that Sunday school. This was the avowal of an old regular Baptist preacher two years ago. He was sincere. Such is the power of prejudice. To-day his children are in "that Sunday school." If two years have accomplished so much, what may not two more years do?

* * *

"I lost Joe's mother of the 'flues' two months ago. I can't have no peace of mind about him. All day, while I am in the mines at work, I am wondering who he is with and what he is doing. They tell me that you are mighty strict with boys here. I want to put him in the school, so that I won't be a worrying about him."

The speaker was a great, rough miner. But he had a frank way about him, and it was evident he wore the boy next his heart.

"After his ma died, we went to board. We found that we didn't know how to do like other folks, and it made us both ashamed. I want you to take Joe and teach

him manners, so that he will know how to act and not be ashamed."

In physique Joe was a small edition of his father, with the same open countenance and frank way of saying things, and a smile that is simply irresistible—the most natural and unspoiled boy in captivity.

But Joe's experiences were painfully limited. "What was a bath?" "No, he had never took one of them." His ablutions had been confined to "a little washing around the neck and ears." Needless to say he was provided with a tub of hot water and all prerequisites. The result was altogether satisfactory and satisfying. "I feel fine," he ingeniously announced, as he emerged with shining face and clean apparel. "Feel like I could fly. I'm a-goin' to take one every week."

Recently the father wrote that the mines had closed down and that he would have to take Joe home. "Let the taking of Joe out of school be your last thought," wrote the principal. "If you can't pay, it's all right. We are going to keep Joe and help you to make a man out of him."

That is the spirit in which your mountain



The home of the old preacher who bottle of whiskey than send him

would rather trust his boy with a to school, and his family.

schools are run. Every need is met. We take care of the children. God will take care of us. Joe's teacher and another member of the corps have asked to be allowed to pay Joe's way. There could be no nobler and more unselfish exhibition of faith and devotion than the spectacle of meagrely salaried mission workers tithing and more than tithing their income for the support of Christ's work. Is it not a wonderful thing that the local church with all the pressing needs of this work should give three dollars to the beneficence of the Church to one dollar for itself? Is it any wonder that God is signally blessing the work?

* * *

There is a little girl of thirteen years in the school whose story the principal has already written. She has a perfectly wonderful way of always saying the happy thing. Her ready wit and winning smile make her an unconscious diplomat. Recently she said to the principal's wife, "I have adopted you and Mr. Tadlock."

"Sure, I am going to live with you always and you are going to be my father and mother."

"You are my Aunt Emma now," she said to the sister of the principal's wife; "I have adopted Mr. and Mrs. Tadlock."

It has never entered the heart of the

principal and his wife to question the reality of the new obligation or the way in which it links the destiny of this child to theirs

* * *

Thus the current of life and service in a mountain mission field rolls on. Each day duties are discharged, obligations are assumed, burdens carried, visions dreamed, emergencies met, problems wrestled with, purposes achieved or defeated, bitter disappointments submitted to, while through it all sings the sweet consciousness that it is Christ's work; that he looks on, solicitous for its progress, elated by its successes, sympathetic in its reverses.

And days there are of blessings poured out until there is not room to receive them, as when two students give themselves to the gospel ministry and are received under the care of Presbytery, or when as a result of a week's meeting souls that represent months of prayer and tuition are garnered, or when some sadly needed building or equipment is realized and the work relieved of physical limitations takes a long step forward, or when one has time to survey the years of toil and mark progress beyond anything asked or hoped for, and accepts the things accomplished as an earnest of the greater things the future holds in store.

Blackey, Ky.

PROGRESS OF MOUNTAIN WORK IN PIKE COUNTY, KENTUCKY.

MRS. MARY BOGGS ERICKSON.

WITHIN the last fifteen years a wonderful change has taken place in this section through the influence of Christian education. The growth of the work has been slow but sure, and soon greater opportunities for work will be ours, as our field at Phelps is to be the center of a large mining district.

Owing to the development of the work, a principal has been secured to devote his entire time to the school duties of Matthew T. Scott, Jr., Academy and Industrial School. His wife is matron. We are fortunate in securing Mr. and Mrs. A. M. Setzer for these responsible positions. They have been with us since last July.

Relief from school-room duties enables Mr. Erickson to carry on the religious phase of the work. Besides the organized churches at Phelps and at Argo, he has regular appointments at the Lower Elk and Majestic Missions, lumber and mining camps, respectively. Much of Mr. Erickson's time is taken up in visiting the homes in these different fields, distantly separated. The

faithful mules, missionary Bob and George, carry him over the rough roads.

As a memorial to their mother, Mr. E. H. Gartrell and his three sisters, of Ashland, Ky., erected last summer a beautiful bungalow, "The Eliza J. Gartrell Cottage." Mr. and Mrs. Walter W. Charles, of Phelps, have donated a beautiful fence around the cottage.

The farm and orchard are in splendid condition. This year we should realize some fruit from our large apple orchard.

Miss Ada L. Harford occupies the mission home at Argo, on Knox Creek, and is doing a good work there.

A few years ago our people here gave but a few paltry dollars to the benevolences of the Church. In our campaign for benevolences for the coming year our church at Phelps has pledged about \$240.00. This is an indication of their realization of the privilege of giving.

Our Academy service flag displays twenty-three stars. One of our boys, a machine gunner, was cited by his French officer for



Buildings at Matthew T. Scott, Jr., Academy.

bravery. Our mountain people came to the help of their country in her time of need.

By the aid of friends in the way of scholarships and personal gifts, and by the bless-

ing of God, a great work has been and a greater will be accomplished in this and surrounding fields.

Phelps, Ky.

THE YEAR AT HIGHLAND.

MRS. ROSE MARTIN WELLS.

THE school year which has just closed at Highland has been with this institution, as with most others, a very unusual one. Every previous year there had been a large attendance of boys in their later 'teens. But when school opened many former Highland boys were in training camps, somewhere in France—during the first week of the session one was laid amid the flowers in Flanders fields. The few young men who were able to assume their school duties were more interested in filling out questionnaires than in translating Latin, and were so torn between duty and patriotism that it was extremely difficult for them to apply themselves to intensive study. Notwithstanding, they did remarkably well.

But if there was a falling off in the attending of boys this was not true as regards girls. Fathers were making better wages and were also awakening to the necessity of educating their daughters. On the opening day we had to send back several girls

who came, without having previously notified us, in the hope of finding room. And from that day till this our dormitories have been crowded, and throughout the whole term we have had to turn down applicants for lack of room.

The school proceeded very happily for three months. Then one beautiful day in October, when the high school students were engrossed in their examinations and everybody was very happy, there came a telegram from the State Board of Health closing all schools indefinitely on account of influenza. There was not a single one who was not in the best of health, nor a soul in the community who was not perfectly well. No one wanted to go home, and many of the girls wept. They went to their homes, some three or four, some almost a hundred miles distant, leaving everything in their rooms ready for the instant resumption of their studies. Even their clothes were left hanging on the hooks, most of them left with no apparel except what they were

wearing. As the weary weeks passed, some from sheer necessity had to return for clothing. Week after week passed by, and with the exception of four little boys, the scourge entirely passed by the Highland dormitories, although most of the community were stricken. The teachers remained, caring for the orphans who now have their homes with us, and rendering assistance in the community.

Not until December 30th were we able to open school again. The first day found us with overflowing dormitories and a large attendance of day pupils. That day also marked the coming of the dreaded scourge to us, for that very evening two boys had to go to the hospital. One after another was stricken until we had thirty cases among the boarding students. We were greatly blessed, however. All recovered and for a few weeks devoted themselves assiduously to study. Then one of the girls broke out with measles. Within fourteen days every student in the school who was not immune had measles. We filled the hospital, and when that would hold no more we arranged places in the dormitories.

Bravely those who were able to be up went to work to care for the sick. Not only did they do this so well that they received the highest praise from the physicians, but they prepared all their lessons and did their own and the patient's work. This is an industrial school and all students have their specific duties. Many of the children were very ill during this last epidemic, much more so than with influenza. Some were delirious for hours at a time, some developed bronchial complica-

tions. But at this writing, late in March, most are well and all are convalescent.

School close is just a month away, for, owing to the farm work, we dare not prolong the session beyond the middle of April. Though the term has been short by two months, and so many have been sick, at least a part of the time we have been in session the scheduled amount of work in each high school year has been covered. Not only that, but the commencement program is well in hand. Part of this program will be a music recital of the highest grade.

There are three graduates this year, two boys and a girl, all of whom are unusually fine young folk. The two boys hope to enter college this fall to prepare for professional careers. One, if not both, will, I hope, finally enter the ministry. The girl goes to take a professional course in a normal school, preparatory to teaching.

The greatest achievement of the year has been the building of our beautiful new church. This was very largely done through the labors of our pastor, Rev. W. B. Guerrant. It is constructed in bungalow style and has a seating capacity in the main auditorium of 225. There is a Sunday-school room, divided into nice class rooms with movable partitions, with an added capacity of 100. The dedication is set for the first Sunday in April.

There are nice pews and pulpit furniture and a very good small pipe organ. About the only thing we lack is a baptismal font. This would perhaps add more of reverence and sanctity to the sacrament.

Guerrant, Ky.

A NEW MEMBER OF OUR FAMILY MISSION SCHOOLS.

MR. T. J. MORTON, *Principal.*

BLUE RIDGE ACADEMY came into the possession of Rev. B. F. Bedinger, by purchase from the Quakers about a year ago. He soon turned it over to the Home Mission Committee, and the first session under Presbyterian control is drawing to a close.

As the name indicates, the school is located in the Blue Ridge Mountains of Virginia, five miles from the North Carolina line, at Patrick county. The historical associations are interesting, as the county is named for Patrick Henry, and the county seat, Stuart, is named for J. E. B. Stuart, whose home and first burial place were in the county.

Due to the disorganization caused by the great world upheavals of war and influenza, this session has not been a fair sample of the work which can and will be done here. The location is very excellent, and the Presbyterian work will be greatly aided by the establishment of this school. A church has been organized in the school building, with eight charter members, and now there are seventeen.

The school property consists of a dormitory for the girls and another for the boys, a house for a tenant to work the farm of twenty-eight acres, a commodious school building, and a nice orchard of considerable size.

There is cause for encouragement in the work. Progress has been made and will be made. Rev. B. F. Bedinger, Evangelist and Sunday-School Superintendent for Roanoke Presbytery, has been authorized to raise five thousand dollars for the work. If some church or society would adopt this school, it would prove a blessing to all concerned. This is the plan followed in regard to another Presbyterian school in this county, Central Academy, whose benefactor is Danville First Church.

We need and ask for the interest, encouragement, money and prayers of God's people.

Ararat, Va.



Girls' dormitory at Blue Ridge Academy.

NEWS FROM EBENEZER MISSION.

MR. CHARLES MCGAHA.

THIS has been a strenuous winter, especially during the epidemic of "influenza"; however, it brought special ministry. We are thankful for the beautiful spring weather, bringing new life and hope and new interest.

Our school term was much interrupted by sickness, but on reopening the children seem to make up for all lost time by good attendance and hard study. One little motherless girl, age twelve years, walks over a very rough steep mountain more than two and one-half miles daily alone. This is the first time she has ever attended school. *She* is doing splendid work and is now in the second grade.

We have four other pupils, fatherless children, who travel equally as far. These are only a few out of many. How many living in town would walk as far, "tote" a tin bucket filled with cold corn-bread and a bottle of "sour milk" for dinner, and be as happy as these children, striving so hard for an education? Surely the opportunities are much appreciated here in the mountains.

Many cannot attend school or Sunday school for the lack of proper clothing. Here we see a constant need for the donations of clothing.

We have a good Sunday school with an increasing interest. About forty have earned Bibles or Testaments for learning Scripture and reading Gospels.

Within the past few months much repairing has been done on our buildings, due to the kindness and generosity of a church in Louisiana. This, however, is an answer to prayer. We have a fine new chimney in the living room, where the young people usually come to spend the evenings. Two more rooms have been completed in the

home and many other improvements and necessities.

We need furniture for the two extra rooms to accommodate those who wish to board in the home for the next school term.



An old picture of the workers' home at Ebenezer.

We are hoping to do a larger and better work and be able to have another *much needed* teacher and helper that the work might continue to grow and prosper for Him

who loves the people of the hills, and wants them for His own.

Del Rio, Tenn.

DOES IT PAY?

Mrs. J. P. GIBBON

TWENTY-TWO years ago there came into the home and hearts of Mr. and Mrs. H. L. Gooding, of Good Land, Oklahoma, three little orphaned grandchildren, two boys and a timid little girl. They had lost their mother, a gentle, kind Indian woman, and their tender little hearts yearned for the mother love, the mother care and training that had been theirs so long. The family in the Gooding home was not a small one, neither were they

blessed with many of the luxuries of life; still the little orphans found a good home, filled with the necessities and many of the comforts of life—found a welcome in all hearts, found training that made them useful men and women, and above all, they found Christian influences in the home, found Christian training in the Sabbath school and day school which their grandparents were, with their means, so liberally helping to found and support.

The boys grew to manhood in the school here. They then went into the Academies for the Choctaws. The older one, whose letter I am sending, afterwards went to the Oklahoma A. and M. College, and was one of our first boys to volunteer. The little girl grew up here, spent six years at Texas Presbyterian College, graduated from that school, taught here, and is now in the Red Cross work in France. The younger boy, who is living on his farm, attended this school, and afterwards attended Wentworth Military Academy, Lexington, Missouri. The letter from the one who is now in France will tell its own story, whether or not it pays to give Indian boys and girls Christian, industrial training:

"Camp Dix, N. J., August, 1918.

"Dear Grandparents:

"Have just received a letter from my girl wife telling me of the nice visit she had with you, how nice you were to her, how good you were to her while she was there. I knew, of course, you would be good to her, would make her feel as one of the family, and it makes me so glad to know she feels that way, too.

"I know I should write you oftener than I have, but have so many letters to write and am kept busy these days. Am feeling fine, have not taken a dose of medicine since coming into the army over a year ago, and have gained quite a bit in this branch of the service during the last year. Wish you could see our work, the Signal Corps, it is such an interesting branch of our war work.

"It is my hope that you will live to see us end this war. We all want to come back home and tell the home folks all about it. It may be my lot to fall, but if such is to be my fate I'll know I tried to 'do my bit.' Of course, we are not wanting to die, but we can't all come back. Still we feel that



A soldier of his country.
(See page 326.)

we are coming back to our homes some day when it is all over. Grandma, the Testament you gave me will go to France with me, and if I should not bring it back, hope some other soldier will get it and bring it back to you. Tell the Missionary Society of Good Land Church how much I enjoyed the lovely box of good things they sent me, so much that was good to eat, and it was good of them to remember the Good Land boys that way, and send them such good boxes to the different camps. Tell them we Good Land boys are doing our best; that we intend to help bring our Stars and Stripes home in victory, when our dear United States will have shown to the world that it helped win the war that will give to the world liberty, justice and freedom.

To my mind the good women are doing their share and they should feel that they, too, have a share when victory comes.

"Do not think you two have been forgotten, even though your letters have not gone to you as often as they should. You reared us to manhood and womanhood, did all you could to make us useful, and we cannot forget all you did for us. I often think I've not done all my duty to you, have failed to show the affection that I feel, but hope to do better in the future. I will give you my address so you can write me when I get safely over 'somewhere in France.'

"With love and good-bye to all, I am,

"Affectionately,

"LOUIS GOODING."

HAS IT PAID?

REV. R. D. ROULHAC.

OCTOBER, 1906, our Parochial School was started. At that time we had only twelve members in church and fifteen in Sabbath school.

Since that time more than one hundred and twenty-five of the number who attended our day school have professed faith in Christ. Eighty united with our church, the others went to the churches of which their parents were members. Our church has raised more than \$3,400.00 for all causes. Our Sabbath school has an enrollment of ninety. The record shows that for the past few Sabbaths we have had seventy-five present each Sabbath.

Numbers of children have been helped by this school, many of whom are working, sup-

porting themselves and families. Eight recited the Child's Catechism at one sitting. Others have memorized Psalms and songs, and three of the young men served our country in the war just closed. The encouraging feature of our school is that it is a feeder for the Sabbath school and church.

September 23, 1918, began the thirteenth annual session. During this time we have enrolled ninety, most of whom are from very humble homes. These children are bright, eager to learn and are capable of being developed. Notwithstanding that we were closed for a month during the influenza epidemic, they have made wonderful progress in their studies. We have not been able to teach our industrial work as



Parochial School at Selma, Ala.

desired for lack of funds to get the necessary things to work with. The assistant teacher is very well prepared along all lines and is serving for less than half salary.

They are learning the Bible, Catechisms, also songs, along with their text-books. They can recite many of the Psalms, the books of the Bible, and some have recited one hundred questions of the Child's Catechism. These are trying to complete it by the closing of the school in May. The Ladies' Society of the First Presbyterian Church here, which is so interested in the school, has promised a special reward to all who recite it by that time. Nine-tenths of these children attend our Sabbath school, and at 3 P. M. all assemble to be instructed in the Bible. The church year will close within three days, and we hope to make a better

report than ever financially. The school helped wonderfully in the three million dollar drive.

We have had service each day this week at 11 o'clock. It would have done any Christian good to have been in these meetings and heard these children sing and pray. In these meetings the writer tried to teach them the true principles in religion.

Our need.—We need fifty dollars at once to return some money the writer was compelled to borrow last fall for the school and to pay other bills. For the next term, which will begin September 22, 1919, we need four hundred dollars to pay for teaching, and two good sewing machines.

Has it paid? Or is it paying? If so, should we not expect greater results?

Selma, Alabama.

OUR SPICE BOX.

Some schools of thought now discount "Evolution" as a scientific fact, but Tex-Mex. has a very substantial demonstration of its truth in at least one instance. What is it?

We are not conceited at all, but we know it is first in influence, leadership, liberality, missionary spirit and standards of Christian living—a large order. What is "it"?

Would you rather trust a child to Sunday school or a bottle of whiskey? Who did not agree with you.

Our city high school girls greatly regretted the cause for closing schools, but didn't weep because the schools were closed. Who did?

To gain any one of them you must foster all. What are the four things needed in the mountains?

Truly a beautiful memorial. Does any one

know a better way to honor a loved parent than to ———?

Big Berthas in Missions? Yes, where and what are they?

The little girl adopted Mr. and Mrs. Tadlock. Which school would like to adopt a parent church, if it is correctly quoted by its principal?

No one would ever ask any of our missionaries if they believed in answered prayer if they read *The Missionary Survey*. At what school did a church hundreds of miles away furnish much needed repairs in answer to prayer?

An Indian girl in Red Cross work? Yes. In what one of our schools did she get her early training?

Eighty from the schools united with the church. Where is this "missionary" school?

HOME MISSION TOPICS.

JANUARY—The Assembly's Home Missions; Christian Education and Ministerial Relief.

FEBRUARY—Synodical and Presbyterian Home Missions.

MARCH—Sabbath School Extension; Mexicans in the United States.

APRIL—Christian Education and Ministerial Relief; Colored Evangelization.

MAY—Foreign-Speaking People in the United States.

JUNE—Mission Schools.

JULY—The Indians.

AUGUST—Christian Education and Ministerial Relief.

SEPTEMBER—City Missions; Evangelism.

OCTOBER—Sabbath School Extension; the Great West.

NOVEMBER—Mountaineers; Home Mission Week.

DECEMBER—Christian Education and Ministerial Relief; Woman's Work.

SENIOR HOME MISSION PROGRAM FOR JUNE, 1919.

Prepared by Miss Eleanora A. Berry.

A Summer Conference of Mission School Workers.

1. Hymn—Labor On.
2. Prayer—For God's blessing upon the work of the schools, upon the pupils, and upon the workers, that they may be wisely guided and enabled to carry on the work most efficiently.
3. Scripture Reading—Prov. 4:1-19.
4. The Place of the School in the Denomination.....Rev. S. L. Morris
5. The Wonderful Opportunities for Service at Tex.-Mex.,
S. Brooks McLane
6. Discussion of Difficulties in the Mountains,
Rev. J. F. Menius, Rev. J. E. Jeter
7. Informal Reports from Highland, Stuart Robinson, Ebenezer, Blue Ridge Academy, Matthew T. Scott Academy, and Heidelberg.
8. The work of the Indian Schools, as seen by results. Mrs. J. P. Gibbons
9. A Report from one of our Parochial Schools.....Rev. R. D. Roulhac
10. Prayer—That the much needed equipment may be secured this summer, and that the schools may continue to be Christian and Missionary in spirit and in work done.
11. Hymn—A Witness for Jesus.



NOTES:

Have a Presiding Officer instead of a leader. Carry out the program as though it were a real Conference. Let each one speak in the person of the worker, giving a digest or synopsis of the article. Have a poster on the wall, showing the needs for equipment, or have them on the blackboard, and let each speaker call attention to the need at his particular school.

Let Mr. McLane's speech be in the nature of an explanation why he did not prepare the paper on the subject given him.

Instead of a report from Heidelberg, have some one explain that Mr. McDuffie couldn't come, but sent this letter or essay by one of the girls—see Junior Department.

Try to keep the spirit of the Conference. Let the one who presides introduce each speaker with a brief word of explanation as to who he is and what he does. Call on some one not otherwise on the program, Mr. Wells, Mr. W. B. Guerrant or Mr. Roy Smith, for the prayers.

The hymns are from Life and Service Hymns, Nos. 28 and 1.



MY MISSIONARY GARDEN.

I've dropped my seeds
 In faith and prayer,
 And now the weeds
 I'll guard with care.
 To plant and watch,
 To hoe and rake—
 All this I'll do
 "For Jesus' sake."

God sends the rain
 And sunshine bright;
 He keeps my seed
 By day and night.
 This is my share,
 To hoe and rake,
 And do it all
 "For Jesus' sake."

The earth is kind
 And warms the seed:
 It makes its life
 For others' need.
 This all my part—
 To do my best
 "For Jesus' sake,"
 And leave the rest!

"AS THOU HAST."

True Sketches From the Field

DORA M. FISH.

MOLLIE LEE leaned against the "split rail" fence with her sturdy little back toward the road. Her pink sunbonnet concealed a thoughtful round face resting upon two brown hands folded on top of the heavy hoe which had done good service that summer day, for Mollie Lee was a little mountain girl whose twelve years had been spent in a secluded cove. Close to her bare feet a neat pile of rocks displayed her share in the work of the day.

In the early hours of the beautiful summer morning "Maw" had announced to her "passel o' young uns," as she pleasantly spoke of her boys and girls, that a certain piece of land on the rough mountain side must be "cleared fer plantin'," and the noon-day sun revealed a patch of earth free of stumps and the hundreds of small rocks which impede the way of the ploughshare.

"Maw's" cabin home in the quiet little cove in the Cumberland Mountains was always open to strangers, who invariably lis-

tened to the story of how "Paw" went to the Philippines and died "in the war," leaving the support of the household to his tired, already, overburdened wife.

Mollie Lee had always worked in the field from the time she was able to lift a few small stones from the ground, and "clearin'" was a matter-of-fact duty to her. But today the pile of rocks at her feet did not increase as rapidly as usual. Mollie Lee was thinking.

Ever since the mission teacher had come to the cove two years ago the little girl had been a constant attendant at the school, rising early on the cold winter mornings that she might perform her meager tasks before the bell should send forth its call to "Come." Many wonderful things had the teacher brought to the boys and girls of Pine Tree Cove, and what pleasure it was to go to the little white schoolhouse, where day after day lessons were taught which were hitherto unknown in that region!

But best of all, Mollie Lee loved to attend the meetings of the Mission Band. Was it possible that there were other children on the prairies, in the great cities, and in lands many miles away, who needed just the help she had received in the Mission School? Her little world was closed in by the "everlasting hills" until the teacher had come, and now she longed to give, that little children of whom she had learned might have a dear teacher such as she had. Money in her home consisted of the few dollars which Jack and Tom were able to earn occasionally, but "nary a penny" did little Mollie Lee have of her own.

And this was the cause of her serious attitude that summer day. Suddenly her face brightened; she repeated softly to herself, "I kin do that; oh, I kin do that!" Happy thought! Had not "Uncle Bill" promised to allow her to accompany him to town next Saturday, and to give her ten cents which she might spend just as she pleased? She had thought that she might buy a pink ribbon—Mollie Lee did so love pink ribbons—or some candy, or possibly a sugar cake; but teacher had said that nickels and dimes were needed to help send the gospel to children in distant places.

It was a very solemn little girl who appeared next Sabbath at the Sunday school, a little girl with bare feet, an old but clean calico dress, and a pink sunbonnet on her head. Extending her hand, in which lay the treasured dime, she said: "Take it, teacher; it's fer you all to send some one to tell the little boys and girls of that furrin land about Jesus!" (To the mountaineers all peo-



Two little "Mollie Lees," and Tom. Some of our opportunities in the mountains.

ple outside the mountains are "furriners.")

Dear little Mollie Lee! Tears sprang to the teacher's eyes. Out of our abundance have we given in the same spirit to him?—Selected.

THE NEED OF BEECHWOOD IN ITS GLORY.

(Written from the heart of a little girl who loves it and what it has brought to her.)

IONA FARNSWORTH.

BEECHWOOD is situated on a hill, surrounded by beautiful tall beech trees. In summer the green leaves droop over its top and make a splendid shade. The cool wind blows soft and low around it, so you can sit on its porch and sleep, like you were in your own room.

On Sunday we are all up, every one singing and whistling, and are happy. We have Junior Christian Endeavor at 1:30, and we have about eighteen regular members, and about twenty-five in all. Every child takes part, it is just like a little young Christian Endeavor.

Then we have Sunday school at 2:15 in the afternoon. The house is usually filled with people, every one bright and happy. At 6:15 we have Christian Endeavor, and it is the same, every one takes part and works hard.

It is all so interesting I can hardly tell all its glory. But one thing we need is a new dormitory.

Before this school was built in Heidelberg it was nothing but a little station. Now it has grown to be a little town, nice and pleasant to live in. I heard lots of families say they would never have moved here if it had not been for this school, and I guess others have thought the same, so that is why it is growing. Since that I have heard many say that they wouldn't live here a day longer if it wasn't for the school. They honor it by calling it "the college."

How has Beechwood Seminary done these things? First, they have had brave, noble, honest, beautiful and patient teachers from the first until now. They began with a few pupils; that few liked it better every day and told others about it; then more came.

So it grew every year more and more. Every year there have been three large rooms full until this year, and now we have five, and classes have to go out all through the day to recite. But every one is happy and works hard.

A sweet teacher whom everyone loved took charge of Junior Endeavor, so the smaller children would be interested and happy. So they were, and have worked hard ever since.

I have only been in Heidelberg three years, but I have heard of the school ever since it was built. I had only been here a short time when I was asked to come to Sunday school. I first thought I wouldn't come, but then I decided I would and see for myself, and the second Sunday I came. Everything went on so nicely I thought I would like to come again. So I haven't missed but very little since then. But if I had stayed away I would have missed a lot, and a big lot, too.

Soon I was asked to come a little sooner, to Junior Endeavor. About the second Sunday they asked me to read a little clipping. I tried, and my knees shook, I could hardly stand, but I tried again and read it. After that it was not half so hard to do, and now I don't mind it one bit. I can read in Christian Endeavor as well as Junior Endeavor, and don't mind it any more than talking to some one. But before I came here I never knew what it was to stand up and read before any one. I was never asked to, even, and I expect never would have been, and would have never done it if I hadn't come. Because no one, you know, is going to get up and do things without someone pulls them up, and Beechwood has pulled a lot up, too, because I have heard them say just what I have.

I am not able to do very much yet, but

if I stick to Beechwood and have the help of helpful teachers, which I am getting now, I feel as if some day I can do something, if I try, but, of course, I am going to do that.

There wasn't a Sunday school, or hardly a church, in Heidelberg before this school was built. Now we have a grand one on each. I haven't told half the things it has done for Heidelberg and other places, but they are so many I can't remember them.

And all is done with peace and glory, but we do need a new dormitory.

It is really harder for the boys than it is for us, because they haven't any dormitory. They stay across the branch in a dwelling house for their dormitory. When it rains and gets the branch up, they have to come through the rain, and sometimes get their feet wet. Then they take cold. That is the trouble they have coming to eat and build fires. But most of them are Scouts and are brave.

This year and two others we have had the beloved Mr. and Mrs. McDuffie, who have done wonderful work here. And we have six other beautiful lady teachers, who are doing such great work.

Besides the other work Mr. and Mrs. McDuffie have done, they have organized the boy and girl scouts, which was never thought of before they came. But it is going to be a great help to this place and others soon.

All this happened in its peace and glory, but we really need a new dormitory.

Heidelberg, Ky.

(We predict that if Iona studies hard and tries, as she says she is going to, and doesn't lose her originality, she will some day become a famous writer.—Editor.)

JUNIOR HOME MISSION PROGRAM FOR JUNE, 1919.

Prepared by Miss Eleanor A. Berry.

VISITING OUR SCHOOLS.

1. Hymn—Bring Them In.
2. Prayer—That we may be able to provide schools for all the needy children, where they may learn how to grow up good Christians and the kind of Americans we shall all be proud of.
3. Why Children Go to School, Prov. 2:1-12.

Our Different Kinds of Schools.

4. Schools for Foreigners—A Week at Tex.-Mex.
5. School for Indians—An Indian Family at Goodland.
6. Schools for Negroes—The Year at Selma Parochial School.

7. Schools in the Mountains—A letter from a little mountain girl. Some of the children we meet at Stuart Robinson.
8. Hymn—This I'll Do.
9. Prayer—That all the children who are in our schools now may be brought to Christ, and may go out to become workers for him and leaders among their people.

Notes: The Hymns are Nos. 187 and 165 in LIFE AND SERVICE HYMNS. "Uncle Sam's Foundlings," 5c., is an interesting little dialogue on the need of Mission Schools in a land of public schools. Send to Literature Department, 1522 Hurt Building, for it.

WINIFRED'S EXPERIENCE.

DEAR FRIENDS:

Little Winifred, ten months old, says she would like to tell you about a wonderful experience! Now, how many blue-eyed white babies, she says, can boast a hundred mile or more hammock trip in the heart of Africa? How many wee Americans are this minute sitting on camp cots in little red clay huts wrinkling their noses and sniffing and grinning at naked black Babindi boys who had never seen a white baby before? Of course, there are others—Elizabeth McKee, our champion pioneer baby, and the infant Swedish American, Sixten Edhegard, and many others we don't know; but, so far as one can tell, Winifred is the first "English-speaking" circus on this "path." Indeed, circuses that boast elephants, monkeys, lions and leopards are nothing compared with her. Such common things as elephants have been along the trail many times. Only yesterday morning one hammock man was heard telling another an elephant had trampled down the grass along the way, and indeed there were the footprints. It is often so—but a white baby, never!

But to begin at the beginning! The Mission ordered Winifred's parents to help establish a new station at Bibangu in the heart of our Baluba people, a site which six

or eight months ago had been selected by Rev. George T. McKee with the help of Mr. Edhegard. The story of their being criven from a former location and of them and their babies living in mosquito infested grass huts among strange people (indeed, it is said one chief sent them eggs and chickens over which he had made "medicine" to kill them) is a more interesting story than little Winifred has to tell. But Winifred is too young and unconcerned about others' experiences, and therefore has only her own to tell about.

Four o'clock on a Monday afternoon her father and mother went over the three empty rooms of their first little home in Africa—the little home they had looked forward to during five years of preparation together in America, the little home where they had done their first bit of Mission work, the little home where the native children had crowded day after day and had been scolded and loved, refused and humored, the little home where Winifred had been born in the midst of a tropical storm. And there were tears in their eyes as they knelt in the empty little whitewashed bedroom, and thanked God for the joy in that home and begged forgiveness for the fail-ures there, and asked guidance for the life



The view from the front porch of the home of the Bedingers at Lusambo.

that they were going out to, and especially for protection for the baby girlie on the path. The tears came up a bit more when they went out on the back porch crowded with black women and children, among them their faithful, peck-marked water-woman, Biabola, who had so often run into the house to talk to Winifred or to squat near her mother to tell of former life at Luebo, or to sing Baluba lullabies similar to this:

"Long ago, long ago.

I made my child to sleep there;

His mother went into the valley

To pick up little crabs."

And there was fat, lazy, laughing Sudila, who had been saved from an unhappy slave marriage; glossy, amber-skinned little Misenga in her yellow "lubanda," bracelets and anklets, and Yanetta, the pastor's wife, with her mild, tired eyes above their heavy circles. And there were the children—Bakenena, Eseter, Cibuabua, and bright little Milongdi tilting her shy little face up to Winifred's. Of course, there were tears in the eyes of her parents, and I believe a harder twist at the hearts than, when an hour later, after a cup of tea and a hot roll (a rare treat these wheatless days) on the Bedinger's beautiful porch overlooking the river, they told their white co-workers goodbye, and got into a rough native canoe, and went across the Sankuru river to spend the first night of the journey in a village almost in sight of the Mission station. On the way at last with only a simple baby interest and joy in moving objects and the rhythmic trot of the hammock men, and only loving contentment at being allowed to lie in mother's hammock instead of in her own screened "nkodi" basket with its sunproof canopy—the "ark" mother called it—built just for baby, hammock by day and bed by night! It was the joy and comfort of her parents' hearts, a protection from natives, mosquitoes, sun, and scratching branches and coarse grasses of the narrow path! With only a simple trust in mother's power, no other thought, little Misenga, as the natives call her, swung at sunset in to Ikoka, the first resting place of the wonderful trip.

Five days later, sitting here on a camp cot in a tiny red mud hut, laughing at native boys, all the cleanness and freshness, but not all the joy and interest gone—that first night is forgotten, and even to father and mother it swims in a tired haze of a memory. Misenga has had some trying hours and happy hours since then. "Daddy," rather experienced for a new missionary, says that first day's (Tuesday) trip was a "tough proposition" for even a man. It is

the dry season, and all that day mother and father pulled up shadeless, sandy hills, or slid down sandy, shadeless hills, too steep for mother's eight hammock men to be of much assistance. There was nothing to do but to trudge along from the cool black hours of the early morning, with only a lantern to show the narrow trail, until the glaring hours of 1 and 2 and almost 3 in the hot tropical afternoon, for there are no villages with rest-houses between Ikoka and Dinanga. Of course, Winifred got tired and hot and red-faced and dry-lipped, and mother was sure she had a sun fever. The last two or three hills were the worst—steep, rough, washed-out gullies with hot sand up to mother's shoe-tops. Baby wailed and wriggled up and down in mother's hot hammock, with father, dirty and wet with perspiration, crouching along beside her to hold her in—a mad, uncomfortable, squirming bit of humanity!

But the second day was different. True, it was long and hard, starting at 3:30 in the morning, when Winifred was given her goat's milk by lantern light (for, like Abraham of old, she was traveling with, not only family and household stuff, but also with cattle (consisting of five goats) and servants—several native boys who were eager to cast their lots with hers). She went back to sleep in her hammock bed in the midst of all the turmoil in that big, windowless house—red dirt below, red dirt on four sides, except for one narrow door and coarse grass above, and in the midst hubbub. Boy Nkuadi (meaning wild quail) rolling up mosquito nets and camp cots, boy Dibaya (meaning board) frying eggs and boiling coffee; little boy Mukeba (meaning searcher) setting the folding table with enamel dishes, and mother and father tossing clothes in road trunks and snatching a hurried breakfast, while hammock men and box men buzzed on the veranda outside. Then out into the sleeping village and the open country in the dark they all swung, and just at daybreak plunged down into a cold, wet, invisible, fog-shrouded forest. From the hill above, where day was breaking, they looked down upon it; billows of rolling white mist clouds—nothing else till they plunged down into its cold, wet depths. After that they caught glimpses of trees gliding past the trail like ghosts. Later the day came even into the forest, a cool, shady, beautiful day sifting through the crowns of branches far, far above—a hundred feet or more. That African forest was a strange surprise. The trees were thick, it is true, but most of them thin, tall, bare trunks, trying to outclimb each other to the sun.

Yes, there were vines also, but bare, brown, snake-like things almost as big around as some of the trunks they were squeezing to death. And there were branches—but so far above that one forgot them except for the thick shade. Still, here was not that damp, dangerous, green luxuriance one expects in the tropics. Of course, it is the dry season, and, of course, in spite of the lack of rains the party got a suggestion of this deadly fertility in the deep ravines

with their beautiful streams. It was in such places they took their thermos lunch set (what would they have done without this gift from a North Carolina friend!) and sat down to give Winifred her milk and to eat a bit of chicken (the gift of the chief of Cimuanga), while the hammock men bathed in the brooks. And once they came across a small stretch of true tropical abundance—but, oh, such a dainty luxuriance as if a shimmering, green veil thick with silvery dots and threads of sunbeams had been thrown over the forests, then damp and cool and spicy and fragrant. But, indeed, all the forest was delightful, and the next day after leaving Kasonga Bakuahia they were glad to find a bit more of it in the trail.

The fourth night was spent in the village of Citenge, in a small state road-house on the edge of a large hill overlooking a great valley. They were now pretty well away from Lusambo (a state post where there are white folks), and its influence on the natives, so Winifred and her mother were "quite" exciting guests. Both doors of the small room were crowded with a laughing, pushing, begging crowd, filling the room with shadows and the odor of black bodies. Every time Winifred's mother would try to rest in one of the rickety chairs the Mission evangelist had provided, she was begged by the crowd to stand that they might see the baby better. How they seemed to love that little baby, and how they laughed at every smile, and how they begged to hold her just a minute! Indeed, it was impossible to rest till Winifred's father asked them to go away a bit and to return in the cool of the evening. They obeyed like simple children, but came running back pellmell when mother and baby



Elizabeth McKee and Winifred Kellersberger; Mrs. Kellersberger with them.

tried to go for a short walk in the late afternoon. But walking was impossible, and both were driven again into the protection of the little house, there to spend the time until supper was ready walking from door to door on exhibition. But strange to say a native crowd never lingers at meal time—hardly a curious boy stays near. It is untailing Congo courtesy. Even the scraps of food given house boys are eaten in seclusion.

And now, after a short morning's trip from Citenge to Bena Limbo, Winifred and her party are comfortably settled for the afternoon and night in the clean, new home of one of the evangelists, just on the edge of a great village ruled by four chiefs. Only one event marked the journey today. The village of Baxili Me is in a huff because their chief, whom "Bula Matadi" had imprisoned for growing Indian hemp, had died in jail a few days ago. Hemp smoking is a leading vice of the natives, and therefore its production is prohibited by state law. Before leaving Lusambo we heard rumors that the men of Baxili Me would seize the boxes of the next white man to enter the village. There was also a vague report that they might kill a white man; and, indeed, as we entered the town the men were sitting in council at their assembly shed. Whether the gathering of the people had anything to do with our coming we don't know, but in reality there was little or no danger, and the people were unusually quiet. Still, whether planned or not by our large caravan, we went through in our greatest triumph and glory—our three hammocks abreast and all our men prancing and chanting the beautiful, rhythmic hammock song, such as:



The "work shop" of the Kellersbergers at Lusambo.

"Here we go with our chief."

Or, "Here we go with the people of the Foreign Mission."

Or, "Here we go with Mama Munanga."

Or, "Here are the hammocks of the mission people."

But the triumph of triumphs was "Nganga Buka" (Dr. Kellersberger, meaning witch doctor) spinning through the wide street on his new red bicycle (the gift of a Virginia church). The people could not withstand the excitement and turned out in a body to see the wonder.

Of all the strange, interesting trips—Winifred and her mother's very first, and therefore so wonderful—no part is so interesting as the stay in this village! It is not their happiest day, but it is their most interesting and exciting. Baby's mother is a coward and afraid—shame, shame upon one who has the promise, "Lo, I am with you always!" Yesterday Winifred and her caravan left the friendly village of Biselele, in a very nest of our evangelists. It was the end of the old work, and leaving it she was plunged into unknown territory with its many problems. A hard day had lain ahead—an eleven-hour trip, because babies must go slowly. At 1 o'clock the party reached the village of Kabeya, where they had planned to rest till the cool of the day, but found the state house occupied by a Roman Catholic priest. The chief was away, and there was no place to rest, so they came on to the village of the big chief Nkaxama (meaning leopard), where they were to stay till Monday. It is a very large village ruled by a great, fat despot. As he told us: "I accept the palaver of God, all my people wili." His father had been an even greater tyrant, but two years ago was imprisoned by the state for killing fifty of his people. The state rest house is a queer affair, built by the chief at the instruction of the Bel-

gian government. It is a single room, about fifteen by twenty feet, of red mud, splotted here and there with the print of hands dipped in whitewash, and with an arched roof of grass and sticks—no windows and only one narrow door opening into a sort of closed-in porch with a large opening some ten feet or so. Here is where the three eat and "somba" (an expressive native word, meaning to sit and rest and talk together). It is hard to make oneself live in a room where the sun has never entered; they would even sleep on the porch, only they are too great a circus as it is, and have had to rope off a space several feet wide to hold off the crowd so that they might have a bit of fresh air and light. The chief, dressed in a dirty white "lubanda" (a sort of loin cloth), a coat and a hat, came to shake hands and to sit with them a while. He seemed pompous and friendly, and when they asked him to provide food for the men he waved his hand to the crowd and ordered a goat and a basket of sweet potatoes at once, and also some wood and water. He has a hernia and Dr. Kellersberger offered to operate. Of course, he was very skeptical, and said he would see others cut first. Whether he became afraid Winifred's father planned evil against him, or whether he got to drinking in the evening (as our men thought), or whether there were other influences of which we can't write now, he became more unfriendly and hinted loudly for gifts, although it is customary to pay only at the end of the stay. At night, when the native bread should have come in abundance—twenty-five large bowls in all—two small gourds full were sent with the message that this was all he could find. This in native custom was an open insult, and there was nothing to do but to send it boldly back, with the message that it would not be accepted, and to give each man his bit of salt and to send him out to buy for himself, and then to go to bed and to sleep, for baby caring only that she has had her canned milk supper (the weary goats had long ago dropped behind), and is comfortable; to bed and to sleep, for foolish mother claiming the promise, "I will both lay me down and sleep, for thou only makest me to dwell in safety"; to bed and to sleep for father, with a prayer in his heart for wisdom so that none of his actions may hinder mission work being opened in this village.

This morning before we were dressed the chief was at the door, and Winifred's father met him solemnly and told him he had acted foolishly the night before, and then maybe unwisely, maybe prompted by Him of whom guidance had been asked, he deliberately set out to show the wicked, grasping fellow that he was not so wise or great

as he thought. He had thrown out a challenge similar to this, "You have claimed strange things, such as being able to cut out my sickness; I don't believe it, show me a sign." And he might have seemed even a little bit threatening in such questions as, "Is the state upholding you?" or "Have you a gun?" To which Dr. Kellersberger answered, "No, why should I have a gun, I am not afraid." The Lord Jesus had said signs should follow them that believe, and the aim of the little party was for His glory to win this chief that he might let work be opened in his village. They showed him the field glasses—simple to us, but a marvel to him. They took his picture and did other little things to surprise, but wonder of wonders, when dark came they unexpectedly turned on the flashlight. "Oh," murmured one overawed native (if we heard correctly), "I do not believe a child of the devil can have such a light!" However, it might have been, before the day was over he seemed subdued and friendly, and in time promised to let an evangelist begin work in his village.

Village of Bibangu.

Days later—Bibangu! Beautiful, beautiful Bibangu! How they love it with its vast crescent valley swung below on three sides; and with its miles and miles of rolling, dented ("dimpled," Mrs. McKee says) hills, tall, lovely palm groves, shining strips of river (ter counted today), long lines of green woods, stretches of red, treeless plains and scores of white spirals of smoke from villages too far away to be seen! Miles and miles and miles and over it all every evening right opposite Winifred's wired-in porch a glorious red setting sun and a brilliant tropical sky. And from that little porch Winifred's parents look back to and even beyond Nkaxama's village, now invisible miles away, and remember that last day's weary ride. First, there was the hours' march in the cold, black night through the long village road. Now and then the lantern flashing on a silent villager standing by his tiny round "splotch" of a grass house, his single rag of native grass cloth flopping in the cold breeze. Then out they went into the vast, black, unseen, grassy plain, into a trail, narrow and rough with grass—a wall of grass higher than one's head! They were trailing through the buffalo and antelope's home, and even an occasional leopard might appear (indeed, in these last two weeks two buffalo have been killed at Bibangu and several antelopes, one of which ran along my yard fence, have been seen, and we have been visited by a leopard, who, it seems, has made away with about ten of our goats). Poor, cowardly mother shivered under her red sweater and raincoat,

and wondered why that long line of men with their two lanterns were so silent. They say these early morning hours are the wild beasts' roaming hours, and some say that noise will scare them away. There was one other member of the party who was evidently of mother's mind. It was little boy Mukeba—usually shy and quiet. He tried so hard to be noisy, and failed so comically. In the midst of her "shivery" excitement of feeling like one in a story, and of saying over and over to herself this would be "lovely" when they were safely through it, mother had to chuckle to herself over her little companion in fear. Father joked indifferently with the men, and baby slept on quietly in her hammock, except once when she laughed out in her dreams.

And finally mother thought—yes, she was sure—it was a little lighter to the left! They were out in the open country now, and swinging in her hammock mother hummed to the trot of her hammock men:

'The—morn—ing—light—is—break—ing,
The—dark—ness—dis—ap—pear—s."

And there went up a prayer that this trip might mean the fulfilment of that hymn to these dark-hearted people to whom they were going. A prayer and then a clutch of fear! Was that dark group a herd of buffalo? Even father paused to question the men, but no, it was only a clump of trees in the bare grass-plain still veiled in gray. Then there came the blue and pink forward lights of the sun, and the morning star above the smooth outline of the layers of platted hills. And once there was a white spiral of smoke of an invisible village on the horizon. And once there was a shining strip of the Bushimai river, at which they arrived about fifteen minutes later. There they hired the roughly, hollowed-out, old tree of the white-haired boatman, and scraped across the mud, while the long black caravan of men, sometimes up to their waists in water, waded through, shouting orders to each other, "Put your box on your head!" "Mind the chickens!" "Don't drown them!"

And then—but Winifred and her mother don't remember! It was just hours and hours of tired going over grass plains or through noisy villages, where the natives ran out of their haystack houses (for houses here are small round heaps of long grass with a hole in one side), and choked them with dust, and tired them with shouts in their excitement over the white baby. Old women carrying babies on their naked hips ran beside the hammocks as lithely and as gracefully as antelopes, and once six or eight beautifully formed women ran in front

of the hammock for a long distance, tormenting and amusing the carriers.

But baby was cross and just would stay in the hammock with mother, and mother was tired and hot and wished the folks out of sight. And then when the last hill between them and Eibangu was almost reached the natives had to make the hot afternoon hotter by burning the tall grass in a great circle miles wide, hunting game. Right across the trail it lay—a hot wall of fire. And it was rather a fretful couple of missionaries who got out of their hammocks in the shadeless plain and waited until a gateway had been beaten through. Then there came the last long hill with Bibangu's palm

grove crowning it; then a stream of natives running down its sides shouting welcome; and then a hearty call of greeting from the two white men above, and at last a cordial welcome and a glass of grape juice in a clean, shaded, little whitewashed room, and Winifred was home! God grant that it may not be the home of a lost baby memory, but some day the home that she will return to in sweet, strong, Christian womanhood, that she might teach little Cidibi and Musau and Swaledi, and the other black "tots" who are growing up about her on all sides, the way to the one true home. And who will be telling these other generations till she comes? Can't you help?

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Feed My Lambs.

Song—Bring Them In.

Prayer—Lord's Prayer in concert.

Scripture reading—John 21:16.

Prayer for the lost lambs of the mission fields.

Minutes.

Roll Call—Answer with an item of missionary interest.

Business.

Collection Song.

Offering.

Recitation—Little Boy Blue and Little Bo Peep.

Reports from our Mission Schools.

Story—Winifred's Experience.

Song—That Sweet Story of Old.

Prayer, closing with the Mizpah Benediction.

* * *

Little Boy Blue, come blow your horn,
To waken the world at the break of the dawn;

Off on the hills there are many sheep,
In darkness and danger fallen asleep.
The light is for them, as well as for you,
So hasten and waken them, Little Boy Blue.
Little Bo Peep, sue lost her sheep,

And didn't know where to find 'em.

Like little Boy Blue, she was asleep;

That's why she didn't mind 'em.

But now Bo Peep is wide-awake,

For lost lambs she is seeking,

Will you help, too, for Jesus' sake!

It is to you I'm speaking!

Song—Selected.

SUGGESTIONS.

Have the children learn the Scripture reading and repeat in concert.

Get the reports of the mission schools from the Annual Report of Foreign Missions. If you haven't a copy, write the Educational Department of the Foreign Missions Committee and get one.

The story "Winifred's Experience" may be given by several children. Let the leader divide the story into days, and give a day to each of several children, and have them tell it as though it was their own experience.

Make special prayer for this young mission station.

FOREIGN MISSION TOPICS.

JANUARY—Mid-China.

JULY—Signs of the Times.

FEBRUARY—North China.

AUGUST—Medical Missions.

MARCH—Mexico.

SEPTEMBER—Japan.

APRIL—Africa.

OCTOBER—Chosen.

MAY—General View of the Field.

NOVEMBER—Brazil.

JUNE—Industrial and Educational Missions.

DECEMBER—Cuba.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

THE SITUATION IN KOREA.

WE are not prepared at this time to make any statement in regard to the situation in Korea. There has not been time to receive letters from the field since the disturbances that have been mentioned in the press dispatches occurred. So far as we are able to gather from these dispatches, the situation is more acute in Northern Korea than in the territory occupied by our Mission. The Committee of Reference and Counsel of the Annual Conference of Mission Boards is the proper agency for dealing with the government in behalf of the Boards whenever it may become necessary to appeal for government protection for our missionaries and their

work, and this committee is now in communication with the State Department.

We earnestly hope that the Japanese Government, which is very sensitive to the world's opinion and jealous of its own good name, will speedily discover which way the public opinion of the world is drifting in regard to their method of making the people of Korea loyal citizens of the Japanese Empire. They will find sooner or later that the world has passed the evolutionary stage at which German methods of dealing with colonial dependencies and with weak nations which stand in the way of their imperialistic plans will be looked upon with tolerance, much less with approval.

DEATH OF REV. PAUL S. CRANE AND MRS. EUGENE BELL.

THE following account of the distressing accident in which Rev. Paul S. Crane and Mrs. Eugene Bell, of our Korean Mission, lost their lives comes to us in a letter from Dr. R. M. Wilson, dated March 31st. Dr. Wilson writes:

"Mrs. Bell and Mr. Crane were in Seoul, and as they could not get a fiat car, decided to come about half way home in an automobile and then get a car to bring the automobile home. About thirty-three miles from Seoul they had just passed the train and saw it stop at a station. To the left was a cut and a hill, and not seeing or hearing a train in that direction they were just crossing when suddenly the north-bound train dashed into them, striking Mr. Crane and Mrs. Bell, who were on the back seat, and killing both of them instantly. Mr. Bell and Mr. Knox were on the front seat. Mr. Bell was only slightly bruised, but Mr. Knox received an injury to his eye which will probably cause the loss of it. He is now in the hospital at Seoul.

"Mrs. Knox, Mrs. Crane, Mr. and Mrs.

Nisbet and I went to Seoul the next morning and brought the bodies back to Kwangju, where they were buried on the hill beside Dr. Owen."

Mrs. Bell before her marriage was Miss Margaret Bull, of Norfolk, Va., sister of Rev. W. F. Bull, of Mokpo Station, and of the late Rev. G. W. Bull, formerly pastor of the Moore Memorial Church, Nashville, Tenn. She was a woman of unusual gifts in many ways, and from the date of her arrival on the field in the year 1904 to the day of her death was a faithful and devoted missionary of the cross in Korea.

Mr. Crane was the son-in-law of Mr. C. A. Rowland, of Athens, Ga. He went to the field in August, 1916, and was stationed at Mokpo. He had been on the field just long enough to acquire the language and to begin taking an active part in the evangelistic work of the station.

The deep and heartfelt sympathy of our whole Church will go out to the family and friends of the deceased missionaries, and the Executive Committee of Foreign Mis-

sions shares with the Korean Mission what we know will be their feeling of the great and irreparable loss to our work.

A cablegram dated April 2d stated that Mr. Bell and Mrs. Crane were both expecting to return home at once.

EDUCATIONAL AND INDUSTRIAL MISSIONS.

EDUCATIONAL MISSIONS are looming large in the plans of the Mission Boards at the present time. This is especially true in regard to plans for Latin America under the leadership of the Committee on Co-operation for that field. At the recent conference held in Mexico City, for instance, the committee of that Conference on Education brought in a report recommending the establishment of a Christian university with a capital of \$5,000,000 for its equipment and endowment. This is certainly an ambitious proposal, but it is not so unreasonable as might appear at first sight when we learn that that there are a number of philanthropic capitalists in this country who have conceived the design of trying to do for Mexico the one thing that must lie at the foundation of any real solution of the Mexican problem, and that is giving Mexico a system of Christian education. They are prepared to make large investments in that enterprise so soon as conditions are brought about under which it can be safely done.

It is also proposed to establish a Union Theological Seminary, which is to cost about \$300,000 for buildings and equipment, and which will need another \$300,000 for its endowment. These amounts are to be recommended for inclusion in the united budget of the Inter-Church World Movement,

and will not seem unreasonable to those who have faith in that movement.

A Union Theological Seminary in Brazil is also under consideration, and what may be called a Theological University to be located at Montevideo, the cost of which is estimated at several hundred thousand dollars. Other co-operative Christian schools and colleges are being planned for, the combined cost of which, if carried out according to program, will be several million dollars.

The plans for Mexico also call for the establishment of eight large and well-equipped agricultural schools, as feeders to which each denomination working in Mexico is asked to establish in its assigned territory one or more agricultural and mechanical high schools in which vocational training shall be emphasized.

The hope of those who are making these plans is that the American Church will not fail to learn the lesson taught by the American nation as to the ease with which great enterprises may be financed when once the hearts of the people are enlisted in their behalf.

Our hope and also our belief is that when the equitable share that falls to our Church of the funds that are needed for the carrying out of these great enterprises is made known she will not be found wanting.

PERSONALIA.

THE friends of Rev. and Mrs. A. A. Talbot will deeply sympathize with them in the loss of their little daughter, Margaret, who died of scarlet fever. In writing us of this sad occurrence Dr. Patterson did not give the date of her death. Our prayer is that they may experience in the fullest measure the truth of our Saviour's words, "Blessed are they that mourn, for they shall be comforted."

Dr. Patterson also mentioned the serious illness of Henry Martin White, son of Rev. and Mrs. Hugh W. White, and a letter from Mrs. White stated that she was at Soochow with her daughter, Junia, who was in the hospital at that place. Mrs. White stated that Henry Martin had been desperately ill, but they hoped that he had passed the crisis at the time of her writing on March

13th. Both of these children were suffering from influenza.

We have received an invitation to attend the wedding of Miss Anna M. Sykes, of our Kiangyin Station, China, to Mr. James H. Byars, a member of the Northern Presbyterian Mission, stationed at Changteh in Hunan Province. The wedding was scheduled to take place on March 20th, and although we have not received official notification of its actual occurrence on that date, we are morally certain that it did occur. While we regret to lose Miss Sykes from membership in our Mid-China Mission, we are glad that she does not leave the Presbyterian fold. The work of the Northern and Southern Churches in China has always been of the most sympathetic character, and seems to be coming closer together and more sympathetic all the time.

That feature of the situation is helped along by the frequent occurrence of matrimonial events between members of the two Missions. We congratulate Mr. Byars on se-

curing as his bride one of the most attractive young women we have ever sent to China, and we wish for them a long and happy life together.

A CALL TO PRAYER.

1. For all missionaries and native Christians in Korea.

2. For our new field in Mexico, that we may make the most of the opportunity.

3. For the Progressive Program of the Assembly.

4. For the Inter-Church World Movement

5. For special guidance for the Stewardship Committee in choosing a secretary.

6. For the proposed plan of uniting the Foreign Mission work of all the Presbyterian and Reformed Churches.

ISAIAH 52: 9, 10.

IF an Old Testament prophet had been reporting for our daily press the occurrences of the past four years we are confident that he would have used the same forms of expression that the Old Testament prophets did use in describing the supernatural events of their own day. It is possible to account for the reported visions of the "angels at Mons," and of the "White Comrade," and the voices that were heard at critical times giving cheer and direction to the Allied soldiers, as "psychological phenomena." Some of these were very remarkable and seemingly well attested, and may have been real at the same time that they were mental impressions. But no one who will look at the facts with an open mind can fail to be convinced that on many occasions the hand of God was directly interposed to prevent the German armies from reaping the victory which, so far as any human power to prevent it was concerned, was easily within their grasp. At the first battle of the Marne, at the first great assault on the British front, and on the occasion when General Gough's fifth army gave way, it was an impression made in some way on the minds of the German officers, and not any effective opposition of Allied troops, that caused them to halt until the open doors were closed again. That mental impression, we believe, came directly from God, and it is a true description of what occurred on these occasions to say that "the Lord made bare His holy arm in the eyes of all the nations."

To what end did God thus interpose in behalf of the Allied cause? What are some of the results of the Allied victory in their bearing on the progress of the gospel in the world?

One result of it has been the opening up of a vast new field that has hitherto been practically closed to evangelical missionary effort.

Across the continent of Europe, from the Baltic to the Adriatic, lies a tier of countries known as the "dead lands of Europe." They are Bohemia, Poland, parts of Austria-Hungary and the South Slav States. Their national life has been suppressed by Germany, Russia and Austria, but the effort to extinguish it proved a failure. They have enjoyed neither political nor religious liberty, and it has been impossible to conduct evangelical missionary work in any of them except under conditions that made it almost fruitless. They are now liberated and are coming under the protection of friendly powers, who are ready to guarantee to them the blessings of the freedom which they themselves enjoy.

But the restoration to these people of civil and religious liberty, wrought, as we believe it to have been, directly by the hand of God, was only to the end that at last the true gospel might be preached to them, and the performance of this task which now lies before us as an opportunity is also our inescapable responsibility.

The question of the hour is, What will the Church do with this responsibility? To prevent the domination of the world by such a power as Germany showed herself to be, fathers and mothers laid their sons on the altar, and the sons laid themselves on the altar, and in so doing learned, as they had never learned before, the lesson and the joy of sacrifice. When the Church of Christ gives itself in the same spirit of sacrificial devotion to his cause, the day will speedily come when it may be said in the true spiritual sense, "Jehovah hath made bare His holy arm in the eyes of all the nations, and (not Palestine and the Balkan States only, but) all the ends of the earth have seen the salvation of God."

Again, for the first time since Apostolic days it is now possible to conduct Jewish Missions under favorable conditions. Pales-

time, rescued from the Turks by the soldiers of Christian nations under the leadership of that humble and devout Christian man, General Allenby, is being opened up to be the national home of all the Jews who wish to return to it. There are many who will not wish to return of those who have enjoyed such conditions as they have found in this country, and have become established in prosperous business enterprises and in comfortable homes. But there are millions who will be glad to escape such persecutions as they have experienced in Russia, for instance, and will join the agricultural colonies under whose intelligent husbandry some parts of Palestine are already beginning to recover their ancient prosperity. Such a beneficent change as this in the conditions of life to which the Jews of Russia and Poland have been accustomed, brought about by Christian agencies, must appeal to their sense of gratitude and give evangelical Christian missionaries

such an access to them as they have never had before. There will be hope under these conditions that the Jews in Palestine at least may be brought through Christian missions to "look upon him whom they have pierced," and that so looking they will recognize him as their long rejected Messiah. And when this comes to pass we believe the Scriptures teach us to expect that a great world revival will be brought about through their ministry. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead*? When Jerusalem has been thus spiritually redeemed, then not on battlefields and through material forces, but through the message of those whose feet are beautiful upon the mountains, because they publish peace and bring glad tidings of good things, Jehovah will make bare His holy arm in the eyes of all the nations and all the ends of the earth will see His salvation.

IMPRESSIONS OF MISSION WORK IN CHINA.

EGBERT W. SMITH.

On Steamer nearing Japan, February 28, 1919.

CANDOR compels me to confess that two days ago for the first time in my life I was seasick. What neither the Atlantic nor the Pacific with their mighty breadth and volume could accomplish this little three days' trip of water between Shanghai and Kobe did and did thoroughly. Never again will I smile superior upon my suffering fellow passengers. A few days ago a veteran missionary told me that he believed I had had at least a taste of about every experience of travel and wayside adventure to which missionaries are subject. I rise now to remark, and my words they are plain, that seasickness is the climax of them all.

On my last day in China I had the pleasure of meeting with the Joint Conference Committee of our two Missions and of recommending to them a certain forward step in organization, requiring joint action, which, in my judgment, will complete and perfect our present missionary organization in China, and the need of which had been steadily growing upon me through all the thirteen station conferences it was my privilege to hold in that country. My recommendation after full discussion was endorsed by the Joint Committee and will come before the two Missions at their annual meetings for final action.

In reviewing the four months spent in China my chief and deepest impression is that of the stupendous difficulty of the task that confronts our missionaries in that land. To the superficial observer and critic of mission work the progress of the gospel in China, in view of the immense and long-continued outlay in men and money, seems amazingly slow. Compared with the fruitage of missionary effort in Africa and Korea it is slow. But to one who really understands the situation, the wonder is not the slowness, but the fact of any progress at all. And the remarkable progress that has been made is proof to him that the gospel is the power of God unto salvation.

The vast majority of Chinese men and women grow up from childhood in such an unbelievably complicated and steel-like network of laws, customs and superstitions, religious, domestic, social, financial, that to break away requires an effort and involves a loss that most people in America have no conception of.

The worship of ancestors, to take one feature of the situation, is grounded in the most sacred and tender instincts of the human heart. To cease to make offerings to them leaves them to suffer and pine in the spirit world. Such conduct on the part of a son means bitter anguish to his parents,

brings on him the anathema of the family and the clan, and makes enemies of all the spirits of his ancestors, who in Chinese belief can and will injure him in his person, his family, his business.

For a merchant dependent on his business to become a Christian and close his store on Sunday means certain beggary for himself and his family.

Many places have their own local and peculiar difficulties. For example, at two important centres in care of one of our stations there has been no progress for some time. So the missionary and I had a long conference with the native minister who has general oversight of those points, a man of exceptional standing and ability, from whom we learned that the arrest of the work at the larger of the two points, a city of 50,000, is due to three facts: 1. The moneyed class, whose annual income is divided among the members of the clan on the annual ancestral worship day, have agreed that any member embracing Christianity is to be cut out and his portion divided among the others. 2. The large clerk and employee class are not permitted by their employers to become interested in the meetings, for the employers know that acceptance of Christianity will be followed by refusal to work on Sundays, which means dismissing a trained employee and breaking in a green one. 3. The soldier and police class have been forbidden by the higher authorities to become attendants on pain of dismissal.

The cessation of growth at the other point, a town of 3,000, where formerly there had been nightly preaching to crowded houses, and where now it is hard to get people even to attend the services, we found to be due to the fact that three women in one family, shortly afterwards lost by death one after another the three male breadwinners of the family and were reduced to poverty, while a farmer who had begun to attend the preaching lost his only son. These circumstances were made the most of by the opposition, and the deaths were declared by the Buddhist priests to have been caused by Buddha's anger. The result was that great fear fell upon all and of the rest durst no man join himself unto them.

Another impression that has steadily deepened, through my conferences and talks with missionaries from Peking to Hangchow, is the groundlessness of the reports brought back to us by sanguine evangelistic world-travelers of great sections or classes of the Chinese people being on the eve of turning to Christianity. I have yet to find a place where there are signs of such wholesale transformation or a resident missionary who greets the statement with anything but a smile. Promiscuous audiences can be

gathered by a little advertising to fill and overflow any auditorium. They will listen attentatively to the message and from their native desire to be obliging sign cards without number. Much good is no doubt accomplished. But the follow-up work of the resident missionary proves how narrow is the basis for the large hopes and prophecies often uttered. Much smaller meetings, of carefully selected individuals, preceded and succeeded by earnest personal work, have proved far more permanently fruitful. My observation is that students of both mission and government schools are thoughtful listeners to a serious message, but for the best results there must usually be continued loving personal Christian contact and effort. True converts are not machine-made nor turned out in wholesale lots.

I deprecate also the continual use of the word "crisis" in relation to missionary work in China. It is misleading. The impression it produces on American minds is largely a false one, owing to the almost unrealizable difference in knowledge and attitude between the two countries. Not one person in ten in China can read. Moreover, the earthly-mindedness induced by centuries of Confucianism, and the hard struggle for subsistence, have developed in the average Chinese an individualism that forms a striking contrast to the national spirit of the Englishman or American, or the passionate loyalty to his emperor that marks the Japanese. It follows that governmental or political changes, or dangers or disasters that would stir us to the depths, are either unknown to the average Chinese, or affect him in what would seem to us an unbelievably small degree.

It is true that certain great events that come to his knowledge may tend to dispose him favorably or unfavorably toward the foreigner and his institutions. For example, the decisive overthrow of the anti-foreign Boxer movement was followed by a reaction of favor toward foreigners that facilitated missionary work. The present extraordinary popularity of President Wilson among intelligent Chinese has heightened the already high esteem in which Americans are held, and to that extent has helped the work of the American missionary.

But whether China remains politically chaotic and divided, or achieves a unified stable government, or falls under an alien rule, or is aided by an allied commission—whatever be the course of her public affairs, it will affect the thought and attitude of her huge population of one-fourth the human race incomparably less than Westerners would suppose. Throughout it China will remain the world's greatest mission field, wide open and appealing, with all her major missionary problems, tasks and difficulties substantially unchanged.

Christians in the home land whose missionary zeal is dependent on the spasmodic stimuli of ever-recurring crises or on thrilling reports of wholesale movements toward Christianity, should seek deeper rootage for their faith and fervor. The Church at home may as well make up its mind that what lies before it in China is not a decisive battle, enlivened with spectacular charges and crowned with complete and speedy victory, but a long and arduous campaign, whose hero will not be the visiting official or evangelist or student or book-writer, but the obscure yet undiscourageable missionary, and in whose final success our children and grandchildren will bear their part.

Signs of that coming success are visible in Christianity's steadily accelerating rate of progress. The 1918 report shows new communicants to the number of 25,000 added to the previous year, the largest number ever reported, of which our own Missions contributed 852, their largest addition also, these 852 being the remainder after protracted testing of a far larger number of applicants. The example I gave in a former letter of the swift acceleration in the growth of one of our stations, while too good to be typical of the general growth, is yet a cheering prophecy of what we may increasingly expect. At the end of its first twelve years this station reported 90 communicants; at the end of the second twelve, 1,001.

Other cheering facts, more really significant than figures, abound. For example, I found that every one of our stations had its record, however brief, of native saints and heroes, who in the face of temptation and opposition had stood firm and in whom the gospel had borne its characteristic fruit of strong and holy character.

The two Christians, one the lady principal of a girls' school, the other a famous evangelist, who, of all the Chinese believers I have met, impressed me most deeply with the rare spiritual beauty of their faces and

characters, I was acutely interested to learn later were both Christians of the second generation. In them I saw the unspeakable enrichment that is yet to come to the church universal through the sanctifying work of the Spirit upon the Chinese race. In them I saw also the beginning of the end of our missionary enterprise in China. For this contingent of native preachers and teachers, born and reared in native Christian homes and perfect masters of the native life and language, though a very small reinforcement as yet, will swiftly multiply, as the American troops did in France, and will eventually prove, as they did, the decisive factor in the final victory.

When a railroad bridge is built across the Mississippi the most tedious and difficult part of the work must be done before any results appear above the water. Then the progress becomes manifest. Just so in China a long and arduous foundation work has been done. The structure is beginning now to rise into view. Henceforth the progress will be more and more apparent. The very latest figures of the growth of one of our two Missions have just come under my eye and will show, when published in our next annual report, an increase of 36 per cent. over the year before. Two of the leading missionaries of our other Mission have just told me that since I visited their stations five weeks ago the most surprising and delightful developments have taken place in their fields, showing in the native membership such a spirit of progress and aggressiveness as they had never before seen.

God is working in China. He is preparing, I believe, to pour out His Spirit in a measure unknown heretofore in that land. Signs are multiplying that He is about to give His faithful servants a new confirmation of His promise, "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THAT THEY MIGHT BE ONE.

REV. THOS. E. REEVE.

TO have witnessed the spirit of unity which prevailed throughout the Seventh General Conference of Protestant Missions in Congo one would quickly have realized that this particular petition in our Lord's prayer recorded in the seventeenth chapter of John was being answered in a way which gives great joy to him who prayed that prayer. At this most important conference there were present seventy-

two missionaries representing nine of the fourteen different Protestant societies at work in the Congo Belge. That five societies were not represented was not due to any desire on their part not to co-operate, but to the scarcity of workers on the field at present, or to their remote location from the seat of the conference, which was held at Luebo, the largest and oldest station of the American Presbyterian Congo Mission.

Although so many different societies were represented, yet throughout the deliberations of the conference such a genuine spirit of brotherhood and consideration prevailed that one could hardly realize that it was other than a gathering of some single society. There was virtually an entire absence of friction and sectarianism, but goodwill and loving interest were everywhere in evidence. While in the homelands our leaders are praying and working for the bringing together of all the Methodist bodies into one great Methodist union, all the Baptists into another, all the Presbyterians into still another, and so on, it is a most significant fact and a thrilling inspiration that in the far outposts of Christian Missions, Presbyterians, Methodists, Baptists, Disciples, Mennonites and other Protestant Christians, representing seven different nationalities, can meet together as a group of Christian brethren with a common purpose and a single passion. We worked together, prayed together, planned together, counseled together, and went forth

in the confidence of united strength to still greater conquests for our common Lord.

Not only was this spirit of unity strikingly manifested by the brotherly attitude and conduct which permeated the conference, but just as strongly by the desire for and manner of co-operation embodied in the program mapped out for advancement along all lines. One Mission's problems and difficulties were considered as the problems and difficulties of all, whether concerning native customs, civil codes, reform measures, religious persecutions, educational methods or evangelistic activities, and the injunction, "Bear ye one another's burdens," was interpreted and applied literally. In every action taken on all the great questions which came before the conference there was that which said, "We are determined to stand together, and together to overcome in the spirit and power of our common Lord and Saviour Jesus Christ, our elder brother."

Methodist Episcopal Congo Mission, Lubelu, Congo Belge.

ARMY Y. M. C. A. WORK IN SIBERIA.

REV. L. C. M. SMYTHE.

DEAR DR. CHESTER:

I don't know whether the Executive Committee knows that it has been carrying on work in this country or not, but anyhow it has. I came over here from Japan last October with the permission of the Mission to help relieve the Y. M. C. A. in its temporary critical need till it could get more men from America. A number of missionaries from China, Korea and Japan have come.

I have been spending the winter "somewhere in Siberia" and enjoying all the advantages of its noted climate. We are just through with a cold spell of a week or two, when the thermometer would register at night somewhere between 45 and 60 degrees below zero Fahrenheit, or even lower. It is cold till it neither rains or snows; only in the morning we have a very heavy frozen mist, which later in the day settles on everything like snow. But the fact that it is so dry makes the cold not at all unendurable. I was extremely surprised at how little I felt it. But then to keep it off I have been wearing three layers of flannel or woolen under my heavy coat and on top of that a heavy padded overcoat with a sheepskin lining. I am glad to say that they tell me the worst of the cold is over.

I have been somewhat disappointed in my work, because, owing to circumstances over which nobody had any control, I have had a

chance to do very little. I came here largely with the idea of co-operating with the Japanese work, but the Japanese Association was unavoidably delayed and is just getting its work going here now. Then, too, I have been trying to co-operate with a local society for the relief of the Russian prisoners who are beginning to return home in a very pitiable condition. Many of them are in rags and some haven't even that much, but there is almost nothing in this section in the way of clothing to buy and give them. I have been trying to arrange to get some things sent here from Vladivostock, but have not yet been able to get things going.

I am glad to say that the Japanese Y. M. C. A. has now found itself able to do work among the soldiers. Two secretaries have come here within the past ten days to start work, and they have already gotten one club in operation. I was there two days ago to visit it. It is located in a hospital, so that it will give a good lounging place for the recuperating soldiers. The day I was there there were about thirty or more men apparently enjoying themselves very much. At one side there is a pingpong table (which game is very popular in Japan) and two men were hard at work there. Then there is crokinole and also "go," a Japanese game. On one side there was a shelf with a selection of "shakuhachi," or Japanese flutes, for anyone to play on who wanted to or



An old Russian Church used over a hundred years ago as a place of worship by Siberian exiles, banished because of their liberal ideas.

could, and in a corner was a graphophone for any others who might be musically inclined. Japanese magazines were also to be had, and the walls were decorated with post cards, drawn by the children in the elementary schools of Japan and sent to the soldiers here in Siberia. I had dinner with some of the men, and after several months of Russian food found the Japanese food tasted mighty good again. It was like home to have a pair of chopsticks in my hand again. After dinner I was shown around the hospital. It is not very big nor, under the circumstances, can it be superlatively equipped, but I could see that the Japanese government is living up to its reputation of taking care of its soldiers.

But the thing that was most striking to me was to see the attendants going around with red crosses on their arms and then to think that the entertainment of the soldiers was being taken care of by the Young Men's *Christian Association*. I often think Japan is being influenced by Christianity far more than she herself realizes.

The Japanese Association is also taking an interest in the work for Russian prisoners. One secretary has just arrived from Vladivostock to look over the situation and to consult with me and the local people who are interested as to how they, too, may be able to be of some help.

I want to bear witness to the fine character of the men who are coming here representing the Association from Japan. One of them, by the way, is one of the evangelists of our own Mission, who, like myself, has gotten a short leave and come over here to help out. But they all seem to be real,

earnest Christian men, and I was very much pleased the other day when an American soldier who had met several of them commented to me on what fine fellows they were. Today I took dinner with three of them, one older man and two younger ones. They were all full of their work and its opportunities, especially as to how the Association planned to begin a special army work in Japan commemorating this expedition into Siberia. But the thing that pleased me most was when the youngest man of the three, a graduate of the big Methodist school in Kobe, who has just gone to live in the hospital I mentioned above, began to talk about the fine opportunities he had already found, to have personal conversations with the officers and soldiers about Christianity, and the willingness of the men to listen. First, I was glad to hear of the willingness to hear on the part of the soldiers, but more than that I was glad to hear the young fellow speaking so interestedly of the opportunities he had to talk with them. It showed that he was fully alive to the real purpose for which he had come over here, and that he was finding it a pleasure to do personal work for his Master. I believe a great deal of good will come out of the work of the Association here among the troops.

I wish I had some good pictures to send you. I enclose you a very poor print of a little old church here which is very interesting to me. About a hundred years ago there was a liberal movement in Russia in which some of the best people of the country took part. The movement was squelched and the men banished to Siberia. Many of

them came to this town and used to worship in this little church. In the interior we can still see some of their decorations. There is a very fine oil painting of Christ which was done by one of them.

By the time you get this letter I shall perhaps be back again at work in Japan, and I shall certainly be glad to get there. It is a most interesting country to me, and

in addition I believe there is no country where our work counts more for the advancement of the kingdom of God than it does in Japan. Tell anybody that who may be thinking of what country to go to as a missionary.

Yours sincerely,

E. C. M. SMYTHE.

LETTER FROM TSING-KIANG PU.

MISS SALLIE M. LACY.

CHINA NEW YEAR is upon us once more its social duties and the relaxation of the regular routine. The Mission schools conform to the general custom and give the mid-winter vacation at this time instead of at Christmas. The hospital work with us is also practically closed for two weeks, as no one will come to be treated who can possibly avoid doing so. This gives a season of let-up in the work to school teachers and hospital workers. For the evangelists, on the other hand, this is no longer a rest time, as they find that the leisure of the holiday season can be utilized for evangelistic meetings and special classes. Mr. Graham and Mr. Talbot are holding a Bible Conference for the country Christians and the ladies are planning to have special evangelistic services every day for a week for the women. We have tried this plan for several years, and have found that the women will come out in great numbers at this leisure time. We are praying and hoping that these meetings may reach and influence many who have not yet heard the gospel message.

The week before New Year was filled with Chinese social engagements. We had the commencement exercises of the girls' school, when four of our girls graduated—a very creditable affair indeed—two weddings of members of the hospital staff, and four or five feasts. One of the weddings—that of the Chinese trained nurse at the hospital—was a striking object lesson of the value of orphanage work. The bridegroom and the two groomsmen had all been reared in Tsing-Kiang-Pu Christian Herald orphanages. The bride is a graduate nurse from the Nanking Nurses' Training School, and a very capable and efficient woman. The groom is a helper in our Hsuehoufu hospital, and the other two young men will graduate this year from our High School, and we hope will be teachers for our country schools. No one who looked at these four intelligent, educated Christian young people, fitted for efficient service for the Church, and then at some of the uncouth, poorly-dressed, grossly ignorant country relatives, representing the homes from which they had

originally come, could doubt that orphanage work had been well worth while.

Our station enjoyed a great pleasure and privilege in having Dr. Egbert Smith as a guest for a month. Though we greatly lamented the sickness that delayed his itinerary, he gave us more than our allotted share of his time, and we certainly received a great uplift and inspiration from having him share our every-day station life for so long a time; his conference was also most helpful and stimulating. We are hoping as a station to press forward with renewed zeal and energy to try to carry out his suggested plans, hoping soon to have a self-supporting central church with its own native pastor.

We are looking forward eagerly to the return of Dr. and Mrs. James B. Woods the latter part of March. These faithful pioneers in this field hold a very warm place in the hearts of the Chinese community, and have been sadly missed by their fellow workers. The hospital work has been carried on very faithfully and efficiently by Dr. Bell in Dr. Woods' absence, but I think he will be very willing to share the responsibilities of this large and growing work and to have leisure to carry out some plans of his own for the advancement and upbuilding of the institution.

The Grahams, after living for thirty years in a Chinese house, are at last to have a new and comfortable home—the old house having been condemned as unsafe. There will be something of a feeling of regret in our Mission at the passing of this historic old landmark, which might fitly be called "The Cradle of the North Kiang-Pu Mission," as so many of our missionaries lived there while they received their first training, and such numbers in after years as they passed up and down the canal enjoyed the beautiful Christian hospitality of its host and hostess. May the new home be richly blessed and long enjoyed by these faithful servants of the Master.

We are rejoiced to hear of the great forward movement planned by the Church along the line of Foreign Missions.

God grant that our nation may emerge from this fiery ordeal with purified ideals

and strengthened faith. Above all that the lesson of prayer that has been learned by our people in this time that tried men's

souls may not be forgotten with the return of peace and prosperity.

Tsing-Kiang-Pu.

MEDICAL WORK AT NANKING.

DR. ALLEN C. HUTCHESON.

THE University Hospital at Nanking has just held most gratifying opening exercises of our new dispensary building, which was finished the first of the present year. Representatives of both the civil and military governors and other prominent Chinese from the various departments of the city life were present and delivered addresses of appreciation of the work the University Hospital is trying to do for the great city of Nanking. One of the speakers made the statement that, although there were several small hospitals under the management of Japanese and western trained Chinese physicians in this city of four hundred thousand people, our hospital was really the only one that could be said to be doing work worthy of the name of hospital.

Our new dispensary is a splendid building and is without much question one of the best and most modern dispensary buildings in China today, and we hope it will greatly aid us in doing work of high character for the Chinese.

The following incident in our hospital experience of the last week illustrates the hopelessness and callousness of heathenism and the utter poverty of great masses of the Chinese people. A fire occurred in one of the districts of the city made up of hundreds of little straw huts, and hundreds of these wretched little hovels were burned down. A foreign missionary happened to be at the scene of fire and he found a woman lying unconscious in the road, apparently dreadfully burned. No effort being made to relieve her or to care for her in any way, he asked if someone would not at least take her into a house or send her to a hospital for relief, but the people shrugged their shoulders and said they would not take any responsibility for her, as her spirit would be on their body if she should die. Finally a little boy, who said he was her son, helped the missionary to get her into a ricksha and they brought the woman into our hospital, where, though frightfully burned over her entire head, face and arms, she is making some progress and will probably eventually recover.

The straw huts remind me of a patient some months ago, who, having been in the hospital for some days for treatment for her broken leg, was found one morning

weeping, and on being asked the reason for her tears, replied that her husband, taking advantage of her absence from home since her accident, had sold their house and had taken two-thirds of the money for his own use. On inquiring what sum the house had brought, she replied that it had sold for a dollar and forty cents (Mexican money), and, though it was only a straw hut, yet it was hers and the only house she possessed.

The Nanking station has just been refreshed and stimulated by the visit of Dr. Egbert Smith with his message from the homeland. It might be imagined by some that, because we have our great and pressing and eternal problems of Mission work way out here in the East, we have not been responsive to every sentiment that has been expressed by our great American people and by our great American President in particular during the late war. On the contrary, the high moral tone which the war assumed after President Wilson began to make his famous declarations on the rights of all men and all nations to pursue the ways of peace and democracy unmolested by more powerful neighbors has had a tremendous reflex effect on China. The war took on a different meaning to the Chinese during the last year of its conduct, and they have been influenced in no small way to larger thinking by the declarations and speeches of President Wilson, many of which have been translated into Chinese and had a wide circulation throughout China.

It has been an education to them and it has helped to open their eyes to what Christianity in a great nation and in a great national leader really means to the world at large. Therefore, while at the beginning of the war there was a tendency in China for the heathen to say, "Well, if this is the fruitage of Christian civilization, we don't want it in China," they now see that the first was the fruits of man's nature run wild, masking under Christianity, and that the real workings of Christianity have become manifested in the stand taken by the great leaders among the Allies and in the splendid work of the Red Cross and other kindred institutions.

In other words, just as after the massacres of the Boxer trouble of years ago, when scoffers said mission work in China

was a failure, the thinking men saw that it not only had not failed, but would rise from the ashes with renewed vigor and power. So this terrible war, which many feared would discredit Christianity in the eyes of

heathenism in China, has, in the providence of God, worked out, we believe, to His even greater glory and honor in China. Men may doubt and men may scoff, but God's plans move on forever.

THE STORY OF A BRAZILIAN COFFEE POUNDER.

(A TRUE STORY, BY L. D. H.)

MIGUEL was an Indian soldier, a private in one of the native Brazilian regiments. By trade he was a barber and made a very comfortable addition to his yearly income by the practice of his trade among the soldiers of his regiment.

While stationed in San Paulo he came under the influence of our devoted missionaries, Dr. and Mrs. Rockwell Smith, and became a very earnest Christian.

Brazilian Christians are very eager to tell the good news, so Miguel began to tell over and over to the soldiers who came to him for a shave or hair cut the beautiful Bible stories he had learned at the Mission. But Miguel got himself into trouble by his religious zeal. His commanding officers had him put in the lock-up for his stories; not once nor twice but many times. So he learned to be very careful how he talked to his clients. As he went about the intimate service for them he would bend close to the ear as if his sight were poor, and he must seek closely to cut well. Then quick as thought he would whisper some Scripture verse or some truth he wanted this particular man to have. So quietly he went on preaching the word.

One day he came to Dr. and Mrs. Smith, his face radiant. "O Mother Smith, our regiment has been ordered in land to my native town. And I shall see my mother." Then with beautiful faith he added: "And she will be a Christian, too."

So Miguel went joyously with his regiment. As soon as possible after their arrival at the new post, he asked permission to go to see his mother. She wasn't a mother to be proud of, poor soul, she was a wicked old woman. Perhaps no one knew better than her son how much she needed the message he was bringing to her. She lived somewhat out from the village in a miserable, filthy hovel, making her scanty living by pounding rice and coffee for the villagers, and carrying small jugs of water up the hill to sell.

When Miguel slipped his New Testament in his pocket and started out to the little hovel that had been his boyhood home it was with the earnest desire to make his mother a better woman, and with a child like faith that he would succeed.

Of course she was delighted to see her boy again. And she listened eagerly to the beautiful gospel story. Her nearest approach to a prayer had been to "call up spirits," so Miguel used this as an opening, telling her he would teach her to call up a new spirit, Jesus. Thus he taught her to pray. Every day he came to read a few verses from his "little black book," as she called his Testament, and to explain them to her. His regiment stayed two months, and when he came at last to take leave of her, she begged for the Testament, saying, "My son, the little black book is mine." "But, mother, Miguel remonstrated, you can't read; what good will you get from it." "O, yes, I must have the little black book." "But, mother, I have no other, and it may be long before I can get another." Still the old woman pleaded.

"Oh, leave me the little black book." And her boy did not find it in his heart to refuse, though it seemed to him a useless sacrifice of his precious only copy of the Bible.

The old woman could not read, as her boy reminded her, but she was by no means without resources. She went her usual rounds from house to house asking for coffee or rice to pound. As often as work was offered her she would bargain for it.

"I will pound your coffee for you and you shall read to me from my little black book," or "I will bring so much water from the spring for you, and you shall read so many pages from my little black book. I want no money; I would know what is in my book."

One of the old lady's accomplishments was basket weaving. When she could find no more customers to read to her, she would stop the school children on their way from school and coax them with pretty baskets to read a little to her. And often by the side of the road under a spreading tree quite a group of children would gather, first one and then another reading, and then all talking of what they read. And so the seed was sown. "Verily my word shall not return unto me void."

Already it had wrought a wonderful change in the old woman's life. She had ceased to lie and steal and had cleaned up

her house. She had woven a smooth mat and scoured clean her best chair to place on the mat. "That is for the preacher who will come," she would say. There were so many things about her book she wanted to know. The preacher would tell her all. "Calling up Jesus" had grown to be a daily habit. Whatever troubled her she took directly to him. If the waiting were too weary—it was seven long years before her preacher came—she would call up Jesus and talk it all over with him again, and come away with fresh courage and faith.

Finally Dr. Butler came to this very village with his family hoping to establish a mission there. But the people had been aroused by the priests to such violent opposition that in order to save their lives, the soldiers had to surround the house in which Dr. Butler and his family had taken refuge.

The rumor soon reached our old woman that a preacher of the new religion had come. Trembling with eagerness she hurried up the hill, muttering over and over, "They have come, they have come at last." When she reached the house the soldiers would not let her in.

"Oh, but they are my people. I've been waiting for them so long. And now they are come. I must go to them."

And when the soldiers still refused, she went away heart-broken, to "call up Jesus" and tell him of her bitter disappointment. All these long, patient years of waiting and prayer and he had come. This teacher for whom she had so long pleaded. And now she was denied a sight of him. Not even a word of explanation. And oh, there were so many things in her little black book she could not understand.

By and by she climbed the hill again with a basket of eggs. It should be through no fault of hers if she failed to see the missionary. But again she was refused.

"Then take in the eggs," she said. "Tell him they come from one of his own people."

Before another sun Dr. Butler and his family, under a heavy guard of soldiers, had been hustled on board a train and sent out of reach of the excited people.

Now Dr. Butler, whom the members of the Mission tenderly call the "Brazilian St. Paul," is by no means a quitter. Furthermore, the basket of eggs and the accompanying message had revealed the presence of at least one Christian believer. And so Dr. Butler, after waiting for the excitement to subside, quietly went back. His reception was not friendly, and day after day as he went out among the people he doubted if he would return alive. But he stayed on and worked. Our old woman brought her bundle to their house. "I have come to stay," she said. "I can pound your coffee and rice and carry your water."

Many a time as she came into the house a shower of stones followed her. When she was warned of her danger and cautioned not to show herself lest she be killed, a radiant smile lighted up her face and she asked eagerly, "O do you think He would count me worthy to die for Him?"

Such was the seed time. Now what of the harvest? Dr. Butler's church in this village now numbers five or six hundred people. Verily, "he that goeth forth and reapeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

HAVE CONDITIONS IMPROVED IN MEXICO?

Alice J. McClelland.

AS we read in the morning paper of a particularly horrible bandit attack on a passenger train my companion asked, "Do you think that Mexico is any better off than when Diaz was in power?" I hesitated, prospecting around in my mind for something witty to say, and then answered, "That is not a fair question. Comparisons are still odious, as they were in Shakespeare's day."

The time before the revolution and the present are so different that comparison is impossible. The Diaz government was impossible and could stand no longer. The present government is not impossible, and I find no one on the ground who can think of any Mexican who would do better than the present head of the government. Now

that we are able to contemplate Russia after the collapse of an absolute despotism, we see how much worse Mexico might be. Men without Christian morals cannot be expected to govern unselfishly for the good of humanity. But we may compare the conditions under which missionaries now work with those before the revolution.

When the first missionaries came to Mexico they faced physical danger at every turn and expected nothing else. The country was wild and fanatical. The missionary took his life in his hand and went ahead where duty called him, regardless of peril. But later there came a time when "Don Porfirio" made Mexico a playground for tourists and one could travel from one end of the country to the other as safely as in the

United States. Fanaticism broke down in a large measure and the missionary was safe to preach or to teach wherever he chose.

Then, after fifteen years or so of security, missionary history reversed, for Mexico reverted to type. The heathenism which had been covered up with a gloss of civilization came to the surface and has been in plain sight ever since. From being a paradise for tourists it has come to be a country where no one ever travels for pleasure. The missionary travels when his work demands it, but he takes his life in his hand every time he boards a train, regardless of peril, as did his first predecessors.

Another change, due to these same disturbed conditions, is the concentration of the work in the cities and the abandoning of what was before known as "field work." Our "field" men formerly kept horses and some kind of vehicles to travel to the ranches, far from the more populated centers. In these days of bandits a horse is anybody's property as soon as it gets outside the city limits. A foreigner, especially an American, is liable to be kidnapped and held for ransom if he ventures far from the city. Not long ago when a missionary nurse was leaving the town for the city a man tried to drag her off the platform of the Pullman car as the train was starting. She managed to push him off the train.

The cost of living has made another difference in our work. In days gone by the missionary in Mexico could live in comfort on a salary which seemed small to people at home. Now living is higher than in the States, and yet very few salaries have been increased. Naturally the cost of all the mission work has advanced accordingly. Appropriations for schools, which were ample before the change, are now so small that the schools can barely exist on them, and improvement is out of the question. The missionaries are burdened with the scarcity of funds, almost to the point of despair. The principal of one school said the other day that she thought she would suggest to the mission that they close the school for one year and ask the board to use the appropriation to get the equipment into something like order. This shortness of funds exists in spite of the fact that the Mexicans themselves pay many times as much as they formerly did for school tuition and board. Antiquated text-books and equipment continue to serve, because there is no money to buy anything new. Food and household supplies have increased from one hundred to four hundred per cent. in price. Coffee is the only article which has fallen in price. A bath is the only one which remains the same, but soap has risen 300 per cent.

But the changes are not all for the worse. The awakening which the revolution brought has created a great demand for instruction, both secular and religious. Fanaticism has practically disappeared and everywhere there is a welcome for the Bible and Christian literature. Protestant churches are better attended than ever before and all our schools are full. In the schools of many cities there is getting to be a good sprinkling of Protestant teachers and they are making their influence for righteousness felt. Many believe we are on the eve of a great spiritual harvest.

We are also debtors to the revolution for much of the increase of co-operation among the different denominations sustaining mission work in Mexico. The "Cincinnati Plan" for the redistribution of the territory among the different missions has been carried out to a large extent, the Union Evangelical Seminary for the training of ministers is in successful operation, and further plans for closer co-operation are being carried out.

We expect financial and political conditions to improve now that the world war is over, but we do not squander our present opportunity hoping for better times. We are convinced that Protestant Christianity is Mexico's only hope, and that we must accept the present conditions until Christianity is strong enough to furnish statesmen. No one wishes for another dictatorship, even for the sake of security. Some progress has been made in the matter of statesmen, since Sr. Andres Osuna has been made governor of the State of Tamaulipas. Prof. Moises Sainz, at the head of the government high school in Mexico City, is another Protestant who stands on his own merits and commands universal respect.

The pacification of the outlying districts may be brought about by evangelization. We must go out as the first missionaries did, with our lives in God's keeping. Perhaps missionaries have grown timid about facing physical danger, and boards do not want to invest money in property that may belong to them or to the Mexican Government or may go up in smoke from a bandit's match. More risk will have to be taken in the matter of property, and if missionaries of the John G. Paton type are necessary to evangelize Mexico we may secure them from the brave soldier boys who come back from France. At any rate, in some way, by the power of God, and the sacrificial service of missionaries, Mexico must be evangelized.—*Missionary Review of the World.*

San Angel, Mexico.

MISSIONS: THE MOBILIZING OF THE CHURCH MILITANT.

ROCKWELL HARMON POTTER, D. D.

ENLISTING THE RANK AND FILE.

THEY tell us that they want songs for the army. They want song leaders for the army. They are training volunteers for this service. They are asking for songs from the heart of the nation. This is good. An army that can keep singing is an army that cannot be beaten. An army that can sing with full voice and with tones that float out about the advancing host is a victorious army. We have gotten our army; they have begun to sing; they have a few songs. They need more songs and they need to be trained to sing them.

Now the case is otherwise with the church. We in the church have plenty of songs, and after a fashion we have plenty of singing. The question with us is, Can we live up to our songs? We sing "Onward Christian Soldiers," and "Like a Mighty Army," and "Brightly Gleams Our Banner," and "Put on the Gospel Armor," and "Go Forward, Christian Soldier," and "Fling Out the Banner," and "O Zion, Haste," and "Jesus Shall Reign," and "Lead On, O King Eternal." We are strong on our singing, but when it comes to living up to our songs, and working up to our songs and fighting up to our songs, we are not conspicuous for numbers, for leadership, for enthusiasm, for patience or for courage. We talk about the church militant as though it were "terrible as an army with banners," and we sing about the church triumphant as though it were as restful as the singing angels around the great white throne. But an unprejudiced observer who should watch our life and service might gain the impression that we had gotten things mixed and were seeking to pass through the experiences of the church triumphant here and to leave the experiences of the church militant for the hereafter. I fear the ordinary church service would not impress such an observer with its likeness to a military training camp. I fear he would look upon the saints assembled and say to them, "This is not a fighting army; it's a resting mob."

Now the hymn book agrees with the New Testament in summoning the church to a life of conflict. We have a conquest to achieve. The pith of it is that our program has ever been anything else than a conquest program. We have foes to fight "principalities," "powers," "world rulers of this darkness," "spiritual hosts of wickedness." We are warned that they are in "high places." We suspect that they are also deeply entrenched. We are called upon to adopt noth-

ing less than "unconditional surrender" as the watchword of our campaign.

Now our first necessity is the necessity of soldiers. We must recruit the rank and file. We must enlist the men and the women, the youths and the maidens, the boys and the girls into the fighting hosts of the Church of God.

We must offer worthy motives to secure these enlistments. Foremost among these is the motive of human need. As the heart of America responded when the needs of oppressed nations were made plain and clear, so the hearts of the people of our churches will respond if only we can make plain and clear to them the desperate need of the hearts of men for the ministry of the truth and grace of God. By every means that has been used and found effective, by every means which our utmost ingenuity can devise, we must make known to our possible recruits the desperate needs of the life of men who know not God's truth and who feel not the power of His love. We must look upon missionary literature not as so much junk for the waste basket, but as the material of our propaganda. Picture and poster, lantern slide and spoken word, hymn and prayer—these all must be taxed with the questions, Will this reveal the needs of men? Will this make the needs vivid and appealing, so that recruits will answer in the presence of this call, "here am I, send me," as, under the lifted flag, our boys have offered themselves when they heard the cry of Belgium and Serbia and Armenia?

We must use the motive of a worthy purpose. Our army in France is fighting to "make the world a decent place to live in." Are we not clear that this task can never be accomplished by military armies alone, that there is needed the moral and spiritual forces of the Church of the living God to proclaim His truth and His love in such wise that these shall lay hold of the life of the peoples to order them in obedience to His blessed will? Missions is not the establishment of churches, it is not the planting of schools; it is not the sending of teachers; it is not the healing of the sick; it is not the ministry of comforts to little children and to feeble folk and to aged people. Missions is all these things, but it is all these things in order that the world may be made a blessed place to live in. We need to lift the high banner of a worthy purpose over this mighty and manifold missionary enterprise. Every gleaming word

of Scripture, from the radiance of the garden on its first page, to the glory of the city on its last, must be seen to illumine the folds of the banner under which we fight and to shine upon the standards which we follow and must continue to follow.

We must use the motive of a great loyalty. The hearts of our people are committed to Jesus. The revelation of God's love in him is the trust and the hope of their souls. We must lead them to see that it is he that calls them to give themselves to this service and this sacrifice; that it is he who speaks to them as once to the apostle that loved him of old, saying, "What is that to thee? Follow thou me"; that his is the spiritual presence that in lonely places on the plains or hidden deep among the mountains, or in crowded places in the great cities, asks for the use of their hands that he may again touch human hurt with his healing; for the use of their feet that he may again be swift in the errands of mercy; for the use of their lips, that he may again speak words for gracious guidance

and for the blessing of hope; for the use of their gifts, that he may again multiply them for the needs of the multitude; for the very beating of their hearts, that he may again fold the weary and sin-sick peoples to the breast of his great compassion.

Let us proclaim these worthy motives of our great adventure with God. Let us be confident in their power to win the needed response, to enlist the necessary recruits, to fill up the number of the elect who are chosen not for privilege, but for peril, for hardship, for sacrifice. So let us summon the Christians of the churches to advance to the posts where the banner of the Church has ever been lifted. So let us call upon them to lift the level of their life and service until it be worthy of the songs they sing. So let us, with our brethren, take again the high vows of the Christian soldier, and pray God that we may be numbered with those who "with their Leader have conquered in the fight."—*The American Missionary*.

MISSIONARY BIBLE STUDIES.

REV. SAMUEL M. ZWEMER, D. D., Cairo, Egypt.

CHRISTIANITY REVEALED IN THE GREAT COMMISSION.

"And Jesus came and spake unto them, saying: *'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.'*"—Matthew 28:18-20.

THE four gospels give the last command of Christ as the Magna Charta, the "marching orders," divine program and authority for the missionary task.

The distinction:

Matt. 28:18-20—Why we are to go—"All power is given unto me."

Mark 16:15—To whom to go—"Every creature."

Luke 24:47-49—Order of going—"Beginning at Jerusalem."

John 20:21—Spirit of messenger—"As my Father hath sent me."

In Matthew's account of the Apostolic Commission to the pioneers of the world-wide program—we have in germ the whole character of Christianity. It is to dominate the world because:

I. *It is final and absolute.* "All authority hath been given unto me in heaven and on earth." Jesus Christ is—The Only Saviour;

The Perfect Saviour; The All-Powerful Saviour. Son of Man—Son of God.

II. *It is vital and aggressive.* "Go ye." They went. Apostles. Mediaeval Missions; Raymund Lull; Modern Missions; Wm. Carey, etc.

III. *It is universal.* "Into all the world." Twelve men on a mountain in Galilee.

One century later—Jerusalem to Spain.

Five centuries later—Conquered Europe.

Fourteen centuries later—Crossed Atlantic.

Eighteen centuries later—Belted globe.

Nineteen centuries later—Occupied all lands.

Twenty centuries later—Christianizing all nations.

IV. *It is Trinitarian.* "Baptizing into the name (One) of the Father, and of the Son, and of the Holy Spirit" (three persons)—So it has been interpreted in the Gospels, Epistles, Apocalypse and Church Councils.

V. *It is Ethical.* The precepts and example of Christ give the highest ideals, highest motives. "Teaching them to observe whatsoever I have commanded you."

VI. *It is Triumphant.* ("Lo, I am with you . . .") All the non-Christian religions mourn the absence of their leaders and founders. But Christ lives, reigns and will return.—*Missionary Review of the World*.

HIDDEN TREASURE.

1. Wanted, \$5,000,000! Where and for what?
2. There are some "dead lands" in Europe. What are they and why "dead"?
3. The first 12 years of missionary effort brought no converts, the next 12 brought 1,001. Where?
4. Fourteen different Protestant societies, representing seven nationalities, met in conference recently. Where and for what?
5. Three layers of woollens, a heavy coat and a heavy padded coat lined with

- sheep skin worn by one missionary. Was he overcome with the heat?
6. The "cradle of the Tsing-kiang-pu Mission" after 30 years' use has been superceded. By what?
7. Miss Dong knows her Bible and knows how to use it. Where did she learn?
8. Sold—one straw hut. For how much?
9. A woman, a soldier and a "little black book." What did they accomplish?
10. The revolution in Mexico has wrought some good. What is it?

SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Educational and Industrial Missions.

Hymn—Throw Out the Life-Line.
 Prayer—Invocation.
 Scripture reading—Matt. 28:18-20.
 Prayer for Educational and Industrial work in our mission fields.
 Minutes.
 Roll Call—Answer with the name of a Mission School.
 Business.
 Offering.
 Solo—Selected.
 Quiz—Hidden Treasure.
 Topical—Educational and Industrial Missions.
 Have Conditions Improved in Mexico?
 Impressions of Mission Work in China.
 Reports of Our Mission Schools.

Hymn—Selected.
 Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

From the Annual Report of Foreign Missions get the school reports. If you haven't a copy, write to the Educational Department of the Executive Committee of Foreign Missions and ask for one. It is yours for the asking.

The Church Calendar of Prayer will give you the needed information for Roll Call.

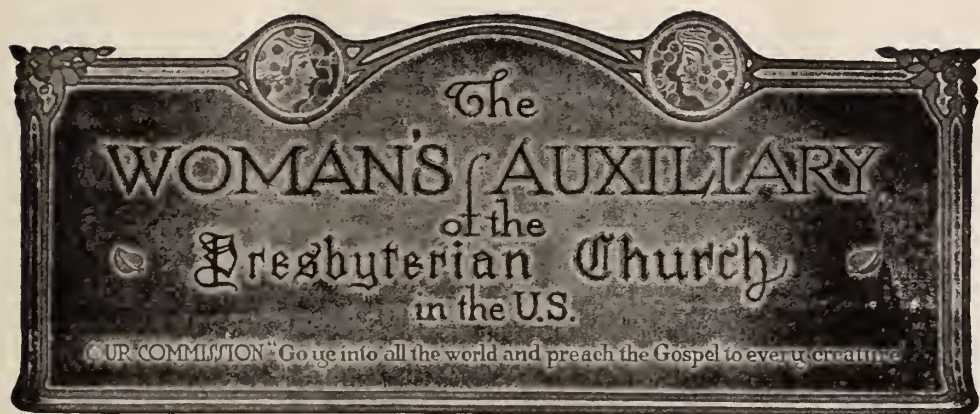
We have again changed the name of the questions. They appear under the head of "Hidden Treasure."

Pray earnestly for the teachers and pupils of our Mission Schools.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—

April	1919	1918
Churches.....	\$58,366 35	\$ 34,247 34
Churches—Africa.....		5 00
Sunday Schools.....	923 44	765 39
Sunday Schools—Africa.....	67 64	114 66
Sunday Schools—China.....	598 94	570 32
Sunday Schools—Korea.....	746 91	
Societies.....	10,041 06	6,282 43
Societies—Africa.....		17 75
Societies—China.....	28 46	
Societies—C. E. Missionaries.....	648 75	187 37
Miscellaneous Donations.....	3,680 71	6,421 01
Miscellaneous Donations—Africa.....		5 00
Miscellaneous Donations—China.....	12 50	
Miscellaneous Donations—C. E. Missionaries.....	5 00	
	\$75,119 76	\$ 48,616 37
Legacies.....	2,200 32	
	\$77,320 08	\$ 48,616 37
Initial appropriation for year ending March 31, 1920.....		\$ 825,839 17
Deficit March 31, 1919.....		216,657 19
		\$1,042,496 36



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

ARE YOU GOING TO THE WOMAN'S CONVENTION, ATLANTA, GA., JUNE 10-11-12?

This meeting parallels the Layman's Missionary Movement Convention, same time and city, and the programs will present to both Conventions speakers of national reputation. In addition to these, the Woman's Convention will hear women speakers of outstanding ability.

No woman in the church can afford to miss it.

COME.

TEXAS THE BEAUTIFUL.

HAVE you seen the "blue-bonnets" of Texas? Have you picked the stately poppies flaunting their radiance to the passing breeze? Have you reveled in the riot of color of the prairies in the spring, gorgeous with Indian pink and wild verbenas, where glowing primroses vie with buttercups, violets and sweet williams in turning the landscape into a riot of color? Truly Texas might well be called the land of flowers.

But the State of Texas has energy as well as beauty, and the Presbyterian women of that State are doing wonderful work. The distances are so great in this wonderful State that it requires six weeks to visit the Presbyterians, but a little glimpse of those in the south and eastern part of the State will serve as an index to the work which all are doing.

A visit to the local churches of Texarkana was our first introduction to the work of the State. Although we could stop only between trains, two meetings were arranged for. At noon a delightful luncheon was served in the church, at which were present about seventy-five business women from the

city. Automobiles had been sent to bring these from their place of business in store, shop and school in order that they might have ample time for luncheon and for listening to a talk and still be back at their places of business in time. It was a rare opportunity to meet such a splendid group of worth-while women, and their intelligent faces and interested manner indicated the possibilities wrapped up in these lives. They expect to organize a business women's circle as a result of this meeting.

The afternoon meeting in the church was attended by about one hundred ladies from the two churches of the city.

This program was practically duplicated later at Tyler, where the business women were gathered at a delightful luncheon in the church at noon, and the women of the city later in the afternoon. Texas is preparing to round up the business women of her State into church work.

Delightful meetings were held with the local societies at San Antonio, Austin and San Marcos. At each of these places a charming group of aggressive and able women were present.

The three Presbyterian meetings attended were well conducted and most excellent programs were rendered. Reports showed an advance along every department of work.

Among the most delightful features of the trip was a visit to the Texas-Mexican Institute, or "Tex-Mex.," as it is fondly called in Texas. It is not often that a *hard job* finds the *right man*, but in the case of "Tex-Mex." and Dr. Skinner, they have truly met. The farm which Tex-Mex. owns is beautifully located, and is being rapidly brought under cultivation by Dr. Skinner and his willing helpers. A beautiful herd of Jersey cows are also a possession of the institute, while not least to be reckoned with is a goodly group of Duroc Jersey pigs, evidently Dr. Skinner's especial delight.

The draft made sad inroads into the attendance upon the school, but things are again resuming their normal course, and a group of most interesting Mexican boys are under Dr. Skinner's guidance. One who sees in Texas the hundreds and thousands of Mexicans can but be impressed with the importance of the opportunity afforded the

church in their evangelization.

The beautiful little Mexican church in San Antonio, which was built by the gifts of the women of the church two years ago, is a source of great pride to the missionary in charge of that work. Provisions for settlement work, however, are greatly needed there.

The building in which the mission is conducted in San Marcos is the rudest kind of barn-like frame building, and should certainly be replaced by one better suited to the work.

A visit to the Texas Presbyterian College at Milford was a pleasing close to the hurried trip. Dr. Evans has a delightful plant for his excellent work, and is doing service that ranks with the very best educational work of any church. It was our pleasure to meet and talk with nearly one hundred of the girls. Their bright faces and robust bodies gave evidence to the splendid management of the institution. Truly Texas is a land of wonderful opportunity, and one can but be proud of the splendid part which our Church is doing there.

PRAYER AS A MISSIONARY METHOD.

MRS. E. C. CRONK.

FIRST in best methods for missionary work stands prayer. In counting our methods of work we do not count enough on this. "If you cannot do anything else," we say comfortingly to the inefficient worker, who pleads lack of time and lack of every other qualification, "you can pray"—as if prayer required neither time nor any other qualification, and as if prayer were a sort of last extremity to be resorted to "if you cannot do anything else." Prayer is not a last extremity, but a first necessity. It requires time, and costs more than most people are willing to pay. "I would rather teach one man how to pray than teach ten men how to preach," said a great teacher of theology. Preaching reaches the heart of men, but prayer reaches the heart of God also.

The apostle Paul regarded prayer as a method of work, a great avenue of service. To him it was no half-hearted spiritual form, but a real missionary service and labor. He used the phrase, "Laboring fervently for you in prayer," and classed those who prayed as his real co-laborers. "Ye also helping together by prayer for us," and, "Strive together with me in your prayers to God for me," besought this great pioneer missionary of the early Christians. He recognized that his victories came through the prayers of those who interceded for him, for he wrote, "Through your prayers I shall be given unto you." In to-

day's acts of the apostles prayer has the same primal place. Pastor Ding Li Mei, China's great man of prayer, who has influenced more men to go into the ministry and other forms of Christian service than any other man of modern times in Asia, was asked by some one who marveled at the results of his work what his method was. Pastor Ding answered simply, "I have no method except prayer."

In these days, when there is so much demand for new methods and catchy devices for our missionary work, let us make sure that deep down as the underlying foundation of every other method we place prayer as our first and chiefest method of work.

PRAYER IN OUR INDIVIDUAL LIVES.

A boy who went to carry an important message for his father was late and hurried off to the task as fast as he could. Breathless and exhausted, he reached his destination; then he gasped, "Oh, I was in such a hurry I forgot to get the message I came to bring." In the busy whirl of our lives many of us are rushing out to the task to which we have consecrated ourselves—the carrying of his messages—without tarrying awhile to get the message ere we go, without interceding for the work ere we face it. If our missionary workers would determine upon prayer as their chief method of work what could we not accomplish?

A DEFINITE TIME OF PRAYER.

It heartens those of us who are weak to catch the veiled suggestion that even to a man like John Wesley there must have come subtle temptations to neglect his prayer life, as we read his firm resolution with which he met such temptations: "I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever." As we go out to prayerless days of work we can but doubt the sincerity of our protestations, of insufficiency for the tasks to be done, when we claim we have so much to do we have no time for prayer.

A missionary who has lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group at a summer conference those around him almost saw a halo on his head. They fancied he lived far above the petty annoyances of their daily lives. They were brought down to an everyday earth when he told them that his secret was an alarm clock. Said he, "When I first went to Africa the great rush of duties and opportunities, fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I woke I thought, 'Surely the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking in power, so I resolved to get up an hour earlier every day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer."

PRAYER IN OUR HOMES.

Said an Oriental student who spent her Christmas holiday in a Christmas home in America, "There's one thing that seems very queer to me about your homes in America. I have gone to your churches and seen you worship the God in your churches, and I have seen the students worship the God in your colleges, but I miss the God in your home. In my country every house has its god-shelf and I am used to a God in my home." That great missionary to the New Hebrides, John G. Paton, was used to a God in his home, and because there was a method of prayer in the old Paton home, and because of the earnest petitions offered at that family altar, the great hero of the New Hebrides received his first missionary impulse, as he testified in later life.

On the women of America rests, to a large extent, the responsibility for our prayerless

homes. Ours is a life of hurry and whirling confusion. If we could only know the peace, the poise and the power of the homes in which fervent prayer is wont to be made, we would have an altar in our homes at all cost. We can do it if we will. "But," says a busy mother, "my children go out to their work at different hours in the morning and come in at different hours at night. What chance do I have for prayer with them? From China comes the inspiration of a mother who, as an idol worshipper, had been accustomed to commend her children to the protection of her gods. When she became a Christian she made it her rule to go with each child to the place in her house which she set apart for prayer and pray, so that each one went out to the day's work with his mother's prayers.

PRAYERS IN OUR REGULAR MEETINGS.

We do not take enough time for prayer in our regular meetings. Even in the periods of intercession at our conventions and conferences we spend a large part of the time in talking about the importance of prayer instead of in praying; then, just before the bell rings, or the bugle blows, we say hurriedly and in conclusion, "Let us pray."

Our programs of study are planned carefully for each year. Our programs of prayer should be just as carefully planned. A good Committee on Intercession can do much to develop the prayer life of the members. Let this committee study carefully the needs, make prayer for these needs an important part of every meeting, giving to every member at the close of each meeting a card on which are noted things for which especial prayer is to be offered during the month, and arranging for prayer circles.

"SHUT IN WITH GOD."

There are always those who are "shut in," who cannot be present for the meetings. For one reason or another they must be shut out from attendance. Why should they not be "shut in" with God in intercession? A consecrated young worker said, "I never try to hold a meeting any more without an intercessor—some one who is praying while I am trying to lead the meeting." Here opens a wide door of active participation in the work to many who have felt that being "shut in" must, of necessity, mean being "shut out" also. A Pennsylvania pastor testifies that one of his most helpful listeners is a woman who is so totally deaf that she has not heard a word he has said for years, but who spends the hour of service interceding for him.

Make it possible for all of those who are shut out from the meetings for any cause to

become intercessors by furnishing them with a list of things to be prayed for, and by keeping them in touch with the work.

LARGER ENLISTMENT.

Not half of the members of our churches are enlisted in the missionary work. Each of our missionary societies should have a double roll. On the one should be recorded the names of those who are members and on the other the names of those who should be enlisted. Copies of these rolls should be

furnished each member, and prayer should be made for those who are not interested. Instead of careless, indifferent canvasses for new members, each canvass should begin in prayer. Different circles may work and pray especially for the members assigned to their circle. Some of the most gifted workers in missionary service today are there because some one, perhaps some one of lesser gifts, prayed for them, then sought them with the message, "The Master is come and calleth for thee."—From *"Missionary Review of the World."*

THE EXCITEMENT OF BEING A TREASURER.

EDNA V. HUGHES.

Have you ever been a Treasurer and been troubled with the blues

Just before the time approaches for collecting yearly dues?

Has your heart e'er quailed within you?
Have you trembled through and through,

When you very sweetly ventured, "Your mission money's due?"

Has the lady ever viewed you with a look both mild and meek,

Saying, "I forgot to bring it, but I'll surely pay next week."

And when next week came round, you were once more put to rout,

When you walked five miles to see her—and found the lady out!

Have you ever asked for money and received an injured look?

With, "I'll pay this time, but then remove my name from off the book."

Have you ever tried collecting for a cause both great and true,

When the dues were paid unwillingly as a favor just to you?

Have you ever made collections from people slow to pay;

Or, have you met a lady and these words heard her say:

"Yes, indeed, my money's ready now, and you may have it all;

I've had it waiting for you whenever you should call?"

Have you ever had a member, before the sum was due,

Not wait for you to come around, but pay her dues to you?

There's excitement in this office, for you're always in suspense,

But when at last the money comes—ah, there's the recompense.

If you think the cause is worthy, your duty you'll not shirk,

But to get the money promised, you'll work and work and work!

And now, missionary women, here's the word that's meant for you:

Please try to pay your money whenever your dues are due.

And to you, hard-working Treasurer: Be not discouraged quite;

Keeping on forever at it, brings everything out right.

And, faithful, toiling Treasurer, when your spirits plunge way down,

Remember, for your efforts, there'll be stars within your crown!



Japanese decorations on the platform at the Japanese meeting of the Government Street Woman's Auxiliary, Mobile, Ala.

SUMMER CONFERENCES OF OUR CHURCH, 1919.

WOMAN'S School of Missions—Montreat, July 13-21. The best program yet presented will be enjoyed by fully four hundred women of our Church. You cannot afford to miss it! Come.

Woman's Conference—Belhaven College, Jackson, Miss., June 18-26.

Kerrville Conference—Last of July.

Tuscaloosa Conference for Negro Women—September 21-27. Select a delegate to send

or forward a contribution for expenses to A. W. Sharp, Hurt Building, Atlanta, Ga.

Young People's Conference—Montreat, June 26-July 6.

North Carolina Young People's Conference—Queen's College, Charlotte, N. C. June 2-8.

Oklahoma Young People's Conference—Last of July.

WHEN?

The Immediacy of Our Task.

Do It Now.

WE are living in an age of urgency and immediacy. We count time no longer with a sand-glass, but with a stop watch. Every second counts. Over the desk of the business man you may see in large letters, "Do it now." To postpone would be to lose opportunity; delay might mean disaster.

In the modern business world there are three words that have come to the front, each of which stands not only for enlarged literature, but has resulted in enlarged business enterprise. The three words are publicity, co-operation, efficiency. It is generally agreed that the greatest of these is

efficiency. Without it publicity and co-operation are often fruitless as regards actual results. With the call for efficiency, and almost identified with it, there has come a new sense of the value of time and opportunity.

There is no task in the entire realm of business which equals the task of the disciples of Jesus Christ in its supreme urgency. Nineteen hundred years ago he gave us his commission. The work that centuries might have done must now crowd the hour of setting sun. The work which other generations neglected is for us to complete.

THERE ARE FOUR REASONS

why you who read these lines, should take your share now and do your utmost to bring in the kingdom of Christ throughout the world.

1. *You must do it for your own sake.* This is no time for idle dreaming. The war has made us all alert. The King's business demands haste. Unless we enter the lists ourselves the opportunity will slip away. How many there are who because of blindness to the vision of God and the unpardonable sin of dawdling have missed their place in the ranks.

2. *For the sake of those who are waiting* and have been waiting so long, the whole family on earth who have not shared the Father's bread, who have lost the way to His house, and who have never rested in the greatness of His loving heart. We know the road; we have the light; we experience His life. How can we delay in carrying these blessings to the women and girls of China, India and Africa. "Suffer the little children to come unto me!"

"Over what cruel road
These innocents have trod,
What mountain-peaks of tragedy,
What valleys of black misery,
Their bleeding feet have passed

Coming to Thee, at last,
Across what plains of hopelessness,
Through what deep ruts of dire distress—
O God, forbid that at our door
Should lie the blame,
The living shame,
If so there go to Thee one more!"

3. *For the sake of the day in which we live.* It is literally "now or never." The war has opened doors in the near East closed for centuries. God's ploughshare has done its work in human hearts and institutions and among the nations. Shall these deep furrows lie fallow, or will you carry and scatter His seed? Bleeding Armenia, suffering Poland, darkest Africa and the vast unoccupied regions of Central Asia are a challenge to do our utmost for the highest. The area of new internationalism is the acid test for our obedience. Dare we fail?

4. *Do it now for His sake.* He counts on you. He waits for you. He has waited long for vot. to make the decision that will transform your life purpose and transfigure your character. It only requires a great adventure to bring out our latent powers. It is when we forsake all to follow him that we feel the pressure of his pierced hand and enjoy daily the light of his countenance.—*Rainbow Series.*



COUNTRY SOCIETIES, ATTENTION!

The Auxiliary Circle plan, which is especially adapted to larger societies, is meeting with such favor throughout the Church that scores of these organizations have been effected in the past thirty days.

There are many societies, however, living under conditions not suited to the Circle plan. We want to hear from small town and country societies as to methods of work and plans of organization which have proven successful. We have some country organizations which have done outstanding work. In the September issue of THE SURVEY we are going to tell how these are organized. If yours is a country or small town society and you have a satisfactory plan of

organization, please write us briefly but fully about it, that we may include it in the September issue. Copy must reach this office by July 1st in order to be included. Let us hear from you.

OUR CONVENTION.

My! These are busy days! Everybody wants to go the Woman's Convention at Atlanta, June 10-11-12, and most everybody is going. Why, as soon as the Convention was announced at the Presbyterial in Houston, Texas, five women decided at once they were going, and Houston is some distance from Atlanta; but then Texas people are used to long distances.

Is your church sending a delegation? Are you helping to work it up? Why not try for the banner for the largest delegation? You can't afford to miss it! Everybody will be talking about it for the next year. See if you can't arrange right now to go.

ENERGETIC WOMEN.

Suppose you learned one day that you were to have a visitor next day for just a few hours? Do you think your Society could arrange for a beautiful "company luncheon for sixty-five business women and arrange for automobiles to bring all of them to the meeting and take them back again? And could you also have a Woman's Meeting an hour later which would be attended by seventy-five to one hundred of your women?

Well, not many Societies could go this pace, but this is just what Tyler, Texas, did; and if they had spent a week in preparation the luncheon could not have been more beautiful, the meeting more worth while nor the visitors more delighted. It all depends on determination and energy.

THE "BANYAN CIRCLE" OF MEMPHIS.

This Young People's organization, under the direction of Mrs. Heuer, decided to give the pageant, "Christ in America," last year. It was such a success that they were asked to give it in the Baptist church, later in the Methodist church, at the Normal School, at a school at Whitehaven, and at last reports had given the pageant seven times, each time to a delighted audience. It takes wide-awake young girls under a competent leader to do such worth-while things.

A RELAY CLASS AT SAN MARCOS.

An unusual and delightful study class was conducted by the women of San Marcos Presbyterian Church, using "Working Women of the Orient" as a text-book. The first and second chapters were dramatized and given last. The contents of the third chapter were included in a conversation between two ladies of India, one representing the new woman and the other the old. The fourth chapter was presented in the form of a round table, the leader asking questions and the several girls about the table replying. Three ladies took the fifth chapter and divided it, each delivering her part.

All the other Societies in the town were invited, and everyone declared it was one of the most telling presentations of missionary facts they had ever witnessed

USING OUR COLORED DELEGATES.

Many Presbyterials have sent delegates to the Tuscaloosa Conference for Colored Women. Some of these are inviting the delegate to make a report at the spring meeting, and these reports are the best possible way of knowing what the Conference has meant to your delegate. Last year Fayetteville Presbyterial had a most interesting report from its delegate, wife of one of our colored ministers. Mrs. Hutcheson, the president of Roanoke Presbyterial, writes: "Our women are much interested in the Colored Women's Conference. I have asked our delegate to attend our Presbyterial at Danville and report the third conference. The Danville ladies are reserving the gallery for the colored people that afternoon and I am telling the colored women here about it. We have a colored school here and hope to have some attendance from there. We hope as a result of this talk to have funds raised for the sending of a delegate this year."

YEAR BOOKS.

Has your Society received its Year Books? If not, unless you order quickly the chances are you will not get any. More than 12,000 books went out from this office during the last week of March and the month of April, and orders are still pouring in. We shall be sorry to disappoint anyone, but cannot afford to re-order this year, so when these 16,000 are exhausted there will be no more until next year. Hurry up!

SERVICE CARDS.

The "selective draft" as operating through the Service Cards is certainly proving a popular thing in missionary circles. Our printer cannot keep us supplied with them, although our last order was for 10,000. Order yours right away and put your women on record as to what they want to do this year. 40 cents a dozen, postpaid.

ARTICLES FOR THE SURVEY.

Did you remember to send that splendid article you had at the Presbyterial to this office for publication? If not, won't you see about it right away? Every year the Presbyterials have excellent papers on all sorts of subjects which are well worth passing on, but no one takes the trouble to send them to us. We cannot promise to print everything that is sent to us, but we would like to have a chance to see the best things given at our meetings.

Hundreds of letters come to the office of THE MISSIONARY SURVEY telling how subscribers depend upon the magazine to make missionary meetings interesting. Are you making use of your SURVEY that way? See the "Jack page" in this issue.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

A SMALL INVESTMENT AND LARGE DIVIDENDS.

WITH the hope of multiplying the possibilities of this page other "store-houses" than our own are listed here, Secretaries of Literature and other workers eager for new ideas are urged to invest in a letter, enclosing return postage, to several of these Boards, asking for their catalogue of publications, and sample copies of their periodicals. A small investment; results may be incalculable:

Woman's American Baptist Foreign Mission Society, Ford Building, Boston, Mass.

Woman's Missionary Union, 15 West Franklin Street, Baltimore, Md.

Woman's Board of Foreign Missions of the Christian Church, Christian Publishing Association Building, Dayton, Ohio.

Woman's Board of Missions, 14 Beacon Street, Boston, Mass.

Woman's Board of Missions of the Interior, 19 South LaSalle Street, Chicago, Ill.

Woman's Board of Missions for the Pacific, 525-760 Market Street, San Francisco, Cal.

Christian Woman's Board of Missions, College of Missions Building, Indianapolis, Ind.

Woman's Auxiliary of the Protestant Episcopal Church, 281 Fourth Avenue, New York City.

Woman's Missionary Society of the Lutheran Church, 844 Drexel Building, Philadelphia, Pa.

Woman's Foreign Missionary Society, Methodist Episcopal Church, 150 Fifth Avenue, New York City.

Woman's Foreign Missionary Society, Methodist Protestant Church, Catonsville, Md.

Woman's Board of Missions, Cumberland Presbyterian Church, American Trust Building, Evansville, Ind.

Woman's Board of Foreign Missions, Presbyterian Church, North, 156 Fifth Avenue, New York City.

Woman's Occidental Board of Foreign Missions, 35 Santa Ana Avenue, San Francisco, Cal.

Woman's General Missionary Society, United Presbyterian Church, Publication Building, Ninth Street, Pittsburgh, Pa.

Woman's Missionary Society, Reformed Church, 14 Clinton Avenue, Tiffin, Ohio.

Woman's Board of Foreign Missions, 25 East Twenty-second Street, New York City.

Student Volunteer Movement, 25 Madison Avenue, New York City.

Foreign Department of Young Woman's Christian Association, 600 Lexington Avenue, New York City.

THE MISSIONARY EDUCATION MOVEMENT'S

Spring Announcement of Books with themes for Mission Study in 1919-1920 carries the following titles:

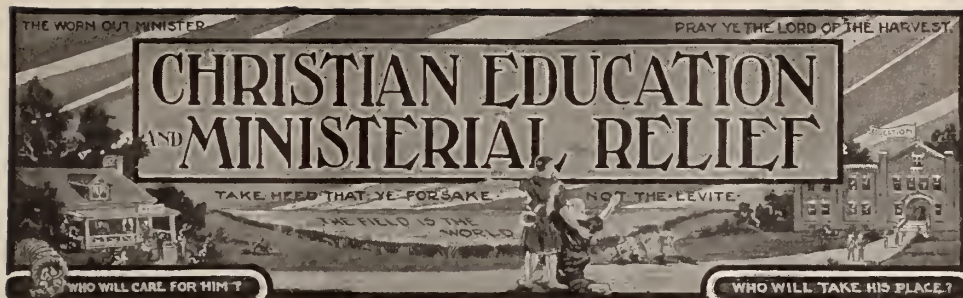
		Cloth.	Paper.
New Life Currents in China.	By Mary Ninde Gamewell	\$.75	\$.50
Foreign Magic.	By Jean Carter Cochran	1.50	
Christian Americanization: A Task for the Churches.	By Chas. Alvin Brooks . . . . .	.75	.40
Ministers of Mercy.	By James H. Franklin (Medical Missions) . . . . .	.75	.50
Brother Van.	By Stella Brummitt. (For readers in Intermediate Classes) . . . . .	.75	.50
The Honorable Crimson Tree, and Other Tales of China.	By Anita B. Ferris (for Boys and Girls)60	.40

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122 FOURTH AVENUE, LOUISVILLE, KY.

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FIFTH AND MARKET STREETS, LOUISVILLE, KY.

A YEAR'S WORK OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

HENRY H. SWEETS, *Secretary.*

MANY serious interruptions have come to various departments of our work during the year. Between three and four hundred of our ministers for shorter or longer periods entered upon work of the chaplaincy in the army and the navy, the Y. M. C. A., the Red Cross, and the other war activities. One hundred and eighty-four of our candidates for the ministry enlisted in the army and the navy.

The organization of the student army training corps in our own colleges and the State universities virtually transformed these institutions into war camps. There was scarcely a college in the South that could offer regular training for the young men who had not reached the age to enter the national service, and who desired to continue their literary course. The demobilization of the S. A. T. C. in December brought added confusion to the work of these institutions.

Two of our ministers and ten of our candidates for the ministry laid down their lives in the service of the country, as follows:

Rev. Thomas McNeill Bulla, Presbytery of East Hanover, and Rev. Herbert Franklin Wager, Presbytery of Dallas, and Candidates William B. Anderson, Presbytery of Harmony; Basil Ball, Presbytery of Transylvania; Daniel J. Currie, Presbytery of Florida; John Morgan Currie and Eugene Meek Ellison, Presbytery of Dallas; Deane M. Orgain, Presbytery of Roanoke; Charles H. Patten, Presbytery of Memphis; Daniel Reid Poole, Presbytery of Concord; Prentiss G. Thompson, Presbytery of East Hanover; John Henry Wheeler, Presbytery of Central Mississippi.

Splendid testimonials to the courage, fidelity and Christian character of all these men have been received. The Church has suffered a serious loss in these strong, stalwart men, who were greatly needed. We bow our heads in humble submission to the will of God. His ways are not as our ways. We pray that scores of young men of our Church may joyfully come forward to fill the places now left vacant.

FINANCIAL.

The receipts for the department of Christian Education and Ministerial Relief to March 31, 1919, were \$214,803.48, as against \$145,921.84 the previous year.

an increase of \$68,881.64. This is an increase of \$48,294.39 in the General Funds and \$20,587.25 in the receipts for the Endowment Fund of Ministerial Relief.

The Endowment Fund.		The General Funds.	
	1918-19	1917-18	1918-19
Churches	\$ 3,791.96	\$ 2,618.69	\$109,843.58
Sabbath Schools	391.51	356.51	6,722.87
Societies	824.40	1,060.32	16,095.08
Individuals	14,255.24	4,144.20	11,157.77
Life Annuity Funds.....	10,200.00	5,076.00	.....
Legacies	4,430.83	1,384.47	656.07
Miscellaneous	1,875.00	577.50	1,221.51
Interest .....	.....	.....	31,156.66
Rent .....	.....	.....	.....
Refunds .....	.....	.....	2,181.00
Total	\$35,768.94	\$15,181.69	\$179,034.54
			\$130,740.15

I. EDUCATION AND MINISTRY.

Application from the Presbyteries for loans from the Fund of Education for the Ministry and Mission Service to the number of 151 (as against 228 the previous year) were received, and aid to the amount of \$14,300.69 was remitted.

Of the 151 who received aid, 132 are candidates for the ministry, 3 are candidates for medical mission service, and 16 are young women studying for mission service.

One hundred and eighty-four of our candidates for the ministry entered the service of the country for the period of the war. Eleven gave their lives for their country. The war accounts for the small number of candidates for the ministry in the colleges and theological seminaries. The great need of the Church continues to be adequate, capable, trained leadership. We must continue to "pray the Lord of the harvest."

II. MINISTERIAL RELIEF.

We have sent to the homes of our faithful ministers and the needy widows and orphans of deceased ministers on the roll of Ministerial Relief, \$67,449, an increase of \$6,146 over the amount remitted last year. This is the largest amount ever remitted in any year. What a comfort to be able to send the last quarter's appropriation promptly without waiting to see whether the amounts must be scaled and to know that further increases may now

be granted these faithful servants of the Church.

During the year aid was granted to 107 ministers, 160 widows and 27 afflicted orphans. In these 294 homes are 70 little fatherless children under fourteen years of age.

The average amount sent to the 107 ministers was \$310.82. The average amount to the 294 homes on the roll was \$229.42 per annum, or 63 cents per day per family.

III. ENDOWMENT FUND OF MINISTERIAL RELIEF.

We have now in the Endowment Fund \$571,840.35 safely invested. In addition to this we have \$23,110 in Life Annuity funds, the interest from which goes to the donors until their death, when the capital will be added to the Endowment

Fund of Ministerial Relief.

We must soon increase the Endowment Fund to \$1,000,000, the goal set by "The Three Year Program" adopted by the General Assembly last year.

IV. SCHOOLS AND COLLEGES.

On every hand there has been an awakening to the supreme importance of Christian education. The fact that our schools, colleges and theological seminaries are all in need of larger funds is now being rec-

ognized by the Presbyteries and Synods, and we believe brighter days are ahead.

Extensive plans are being made by the Executive Committee to bring larger help to all these institutions of learning.

V. THE STUDENT LOAN FUND.

The total amount of the Student Loan Fund is now \$52,276.56.

The total number of students receiving loans during the year is 54, of whom 23 are boys and 31 are girls.

Total number of students securing loans since the founding of the Student Loan Fund is 218; of these 120 are boys and 98 are girls.

We are putting forth every effort to complete "The Three Year Program"

adopted by the last General Assembly, which will increase this fund to \$250,000.

No other investments hold forth larger promise than these which are in the lives of our boys and girls of approved character and ability who will soon become the leaders in the home, the Church, the State, the nation and the world. The loans are being promptly returned after graduation, and the investments continue in other lives.

VI. ENCOURAGEMENT.

We thank God and take courage. With the larger gifts of money we trust there will be a corresponding increase in prayer and the dedication of life to Him.

On behalf of the Executive Committee.

HENRY H. SWEETS,
Secretary.

A JEWISH OVERTURE TO CHRISTIAN MINISTERS.

HENRY H. SWEETS, *Secretary.*

FOR a number of years Rabbi H. G. Enelow had charge of the Jewish temple in the city of Louisville. He proved himself a thorough gentleman of highest character in all his dealings with the ministers of the city, and a man of high scholarly attainments. We take pleasure in publishing below a statement concerning a book which has recently come from his pen. We advise our ministers to secure a copy of the same:

"Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book, 'The War and the Bible,' absolutely without charge by making application addressed to J. M., P. O. Box 202, Noroton Heights, Conn.

"This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between

American Jews and American Christians.

"They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living, English-speaking Jews will be generally welcomed. They trust that their purpose will not be misunderstood, but that information in regard to where progressive rabbis put the emphasis today in the proclamation of the great principles of their religion will add to the respect in which the religion of the Old Testament is already held in the Christian Church.

"The War and the Bible' is the work of one of our most representative religious leaders, H. G. Enelow, of Temple Emanu-El, New York City, who has been serving for months at the Paris headquarters of the 'Jewish Welfare Board.' It has been selected as a good example of

the addresses to which our people listen from their working pastors covering some one great theme in a connected series of discourses.

"The undersigned willingly vouch for its good faith and recommend to their

colleagues the acceptance of this overture in the same spirit of enlarging fellowship in which it is given.

(Signed) S. PARKES CADMAN,

(Signed) HENRY SLOANE COFFIN,

(Signed) CHRISTIAN F. REISNER."

A FITTING MEMORIAL.

HENRY H. SWEETS, *Secretary.*

THE Executive Committee of Christian Education has received from Mrs. Nellie Walker Nolte \$400 for the Student Loan Fund of our Church. This is to be held perpetually as "The Lieut. Robert Walker Nolte and Dorothea Nolte Memorial Scholarship." The gift was made through the Sunday school of the Prytania Street Presbyterian Church of New Orleans, La.

It is in memory of Lieut. Robert Walker Nolte, of the Second Regiment, U. S. Engineers, and Dorothea Nolte. Lieut. Nolte was in the prime of life when he decided to enter the army of the United States, being twenty-six years of age. He saw much service at the front and fell in

the battle of Blanc Mont, France, October 9, 1918. Dorothea Nolte was early called by the King to come to his beautiful country. She died June 17, 1913, at the age of thirteen years.

This memorial scholarship of \$400 will assist the boys and girls of approved character and ability, from poor Presbyterian homes, who desire to attend our colleges. As soon as possible after graduation the money will be repaid and will be invested in other lives. Thus throughout the coming years trained, Christian leaders will be sent forth to take their places in the home, the Church, the State, the nation and the world.

Louisville, Ky.

SECOND ANNOUNCEMENT—A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN.

SO many requests have come to J. M., P. O. Box 202, Noroton Heights, Conn., in response to the offer of a copy, absolutely without charge, of Rabbi H. G. Enelow's "The War and the Bible," that the first edition is exhausted, and another edition of the book has been ordered, and is now printing. The Committee is delighted with the number and

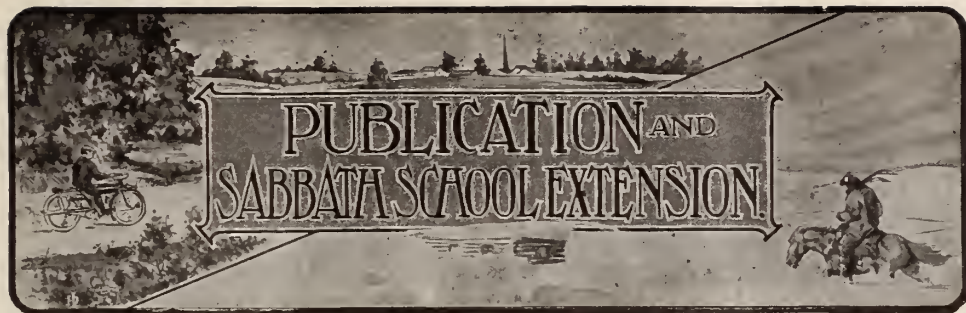
character of the applications that keep coming in and repeats its invitation to those who have not accepted. So many requests have come from non-clergymen to be allowed to purchase copies, it may be well to say that "The War and the Bible" is a regularly published book which can be had of any book-seller.

THE SECRETARY OF THE COMMITTEE.

DON'T LET YOUR CHURCH MISS THESE OPPORTUNITIES.

The Montreat Conferences on Young People's Work and Sunday-School Work.

Those Sunday-School Workers and Prospective Church Leaders among the young people who attend the Montreat Conferences mentioned above are going to bring back new inspiration and new life to the Church, the Sunday School and the Young People's Work in the congregation which sends them. The dates are, for Young People's Conference, June 26 to July 6; for Sunday-School Methods, July 20 to 27. A church can hardly make a better investment—provided, of course, delegates are wisely chosen. (See also page 381.)



Branch Department at
Texarkana. Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

EXTRACTS FROM FIFTY-EIGHTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF PUBLICATION AND SUNDAY-SCHOOL WORK TO THE GENERAL ASSEMBLY AT NEW ORLEANS.

GENERAL SUMMARY.

NOTHING escaped the baneful influences of the world war and the demoralizing and disturbing effect upon religious activities was especially notable during the past church year. In addition, the work of our churches and Sunday schools was suspended in whole or in part from three to ten weeks by the epidemic of influenza, which swept the country during the fall and winter. In spite of these providential interruptions our work made progress in some directions, and we believe under the blessing of God an effective service was rendered the Church.

COMPARATIVE SUMMARY.

A comparative table will be found below, showing the growth in the volume of business and increase in assets of the committee from 1903, when a reorganization was effected to the end of the fiscal year of 1919:

<i>Comparative Sales Record.</i>	<i>Net Assets.</i>
1903—\$ 45,587.00	\$ 129,896 00
1904— 92,201 00	101,919 00
1905— 105,307 00	106,624 00
1906— 116,951 00	110,123 00
1907— 129,000 00	108,420 00
1908— 146,064 00	110,963 00

1909— 160,224 00	116,165 00
1910— 164,067 00	117,591 00
1911— 185,962 00	126,774 00
1912— 202,046 00	138,965 00
1913— 214,539 00	141,546 00
1914— 227,475 00	232,983 00
1915— 237,225 00	272,565 00
1916— 245,635 00	284,768 00
1917— 251,351 00	288,356 00
1918— 288,259 00	304,868 00
1919— 285,388 11	336,920 87

While making the substantial advance shown by these figures, we gave the Church from the profits of the business \$78,694.00. This dividend represents the amount we have spent for donations of books and supplies and in support of Sunday School Extension work in excess of the amount the Church put in our hands for these causes.

During this period we have charged off for depreciation \$33,000.00 on book plates, about \$18,000.00 for furniture and fixtures and about \$20,000.00 for reduction in value of book stocks. The ledgers are also cleared each year of accounts of doubtful value. It is the policy of the Committee to report assets at a conservative valuation, and, therefore, the two new buildings are now carried on our books at original costs, although erected in 1914, when building costs were about 50 per cent. less than now, and although

we are advised that our real estate has materially increased in value, we carry it at original cost. This gain in sales and substantial increase in net assets has been made without borrowing money and was made possible by the loyal support our Church gives its Publication Department.

TEXARKANA DEPOSITORY.

The Texarkana Branch Depository was opened in October, 1906, by permission of the General Assembly, and the steady growth of the business of the branch indicates that it is rendering a large service to our constituency west of the Mississippi river. Rendering service to the Church and not earning profits is the purpose of the Publication Committee, but it should be noted that the Depository is now doing both.

PERIODICAL DEPARTMENT.

Through the publication of a series of Sunday-school periodicals adapted to every age we are rendering a service of increasing value to the whole Church. We have increased the list of periodicals as the educational ideals of the Sunday school have changed until we now furnish twenty-two publications as against seven in 1903, two having been added in October 1, 1917. In October 1, 1919, we plan to make radical changes in three of our Uniform Lesson Quarterlies, as explained in detail in the report of the Editorial Superintendent. Although confronted with greatly increased cost for printing, we did not advance the price of our papers during the year, while many publishers raised their quarterlies from 16c to 25c and some cases to 32c and even 40c per year. The remarkable growth in the number of single copies printed may be seen in the table below:

Single copies for year ending	
March 31, 1902	3,616,000
Single copies for year ending	
March 31, 1906	7,572,294
Single copies for year ending	
March 31, 1910	9,506,250
Single copies for year ending	

March 31, 1915	11,434,697
Single copies for year ending	
March 31, 1918	13,349,955
Single copies for year ending	
March 31, 1919	13,942,800

BUILDING INVESTMENTS.

The Publication Committee has followed the policy of owning the building or buildings in which it conducts the business of the Church since 1868, and its real estate holdings have proved to be good investments, have stabilized the work and given it good credit and standing in the cities where it does business. It also is the practice of a large majority of the denominations of America to own their publication buildings. The real estate investments in Richmond have proved to be quite profitable. The first building was purchased for \$45,000.00 and furnished a home for the Committee and yielded a small rental income until 1903, when it was sold for \$62,000.00. The second building was erected in 1904 and represented, with the lot, a cost of \$48,000.00. This property was sold in 1914 for \$158,000.00, or a profit of \$110,000.00.

We immediately bought a lot in a less expensive district for \$32,500.00 and erected a five-story fireproof building in 1914, during the period of great business depression and low costs which followed the outbreak of the world war. The building was planned to provide space for a complete printing and binding plant if we ever find it expedient to buy a mechanical outfit to do our own work. At present it is cheaper and more satisfactory to have contracting printers do the work for us. We offered space for rent when we occupied the new plant in November, 1914, but due to war conditions very few new enterprises were projected, and it was not until last year that we filled the unused space with desirable tenants. We now have almost three floors occupied by tenants and our rental income will be \$6,500.00 per year. We had to invest something over our first year's rental income to prepare for our tenants,

but most of them have four-year leases. Our rate of insurance is 26c. per \$100.00, and we carry \$70,000.00 on the building at an annual cost of \$184.00. We pay an annual tax bill of about \$1,480.00 on our real estate, and to date our cost for repairs has been merely nominal.

We now occupy a portion of the second floor with our Mail Order Department, one-half the third floor as a mailing room for our Periodical Department, and the fifth floor is used for offices of the Committee, and a generous amount of space is reserved for a library and a chapel.

The space occupied for Committee purposes is valued at \$5,000.00 per year. The property is located in a district where values are increasing, and it is our judgment therefore that our real estate investment in Richmond is safe and desirable and the ownership of such a plant is creditable to our Church.

TEXARKANA BUILDING.

Texarkana Depository occupied rented quarters from 1906 until 1914, at a cost of about \$1,800.00 per year. The sale of our Richmond building left us with a surplus, which the Committee decided to invest in a building for the Western Depository. We purchased a choice corner lot in the heart of the business district of Texarkana and erected a three-story building. We reserved the first floor for our own use and provided two floors of offices for rental purposes. The cost of building and lot was \$50,028.00. While war conditions have interfered with renting all the space, the income has varied from two to five thousand dollars per year, and the first floor is rated at \$2,400.00 per year for our own purposes. We have here one of the best book stores in the entire West and a plant which is worthy of our Church. Authorities in real estate values tell us our property is today worth 25 per cent. more than it cost us in 1914.

NEW PUBLICATIONS.

Printing costs have been abnormally high, due to war conditions, but despite

this fact our issue of new books and reprint leaflets was larger than our normal output. A notable contribution to religious education is the series of books on Teacher Training, which we published for ourselves and for several other denominations. Four of the parts are also being used by the Protestant churches in Canada, and for these we furnished plates.

LIFE AND SERVICE HYMNS--OUR NEW SONG BOOK.

We report that the new song book, Life and Service Hymns, continues to meet with a favorable reception, and we published a third edition of 50,000 copies in November, 1918. The demand required the printing of 100,000 copies during the first year of its life, a new record for a book in our Church.

EXTENSION AND BENEVOLENT WORK.

In the face of unprecedented difficulties the Department of Sabbath School Extension has made progress, and the work of our field men has been fruitful in the number of schools organized and revived and in additions to the Church through the effort and prayers of devoted workers. The donation of books, Bibles and literature to Sunday schools reached large proportions, and untold good is accomplished by the printed page in localities where the spoken word of truth is seldom heard. Reference is made to the report of the Superintendent, Dr. Glass, for a full statement of the activities of this department of our work.

BUDGET FOR 1919-'20.

The Assembly of 1918 approved the Progressive Program outlined to cover three years and fixed a financial goal of \$12,000,000.00 for the period. It is expected that \$3,500,000.00 of amount will be raised during the Church year of 1919-'20. On the basis of the usual per cent. assigned to Sunday School Extension and Publication (.04), we should receive \$96,000.00. Should the Assembly's System-

matic Beneficence Committee deem it wise to reduce our quota to 3½ per cent. in order to provide a fixed place in the Budget for the Assembly's Training School, such action would have our hearty approval.

SUNDAY SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

This report of the Department of Sunday Schools and Young People's work is presented with profound thankfulness to God for many evidences of His guidance and power during the critical period through which the Church has just passed.

The work of the year has been chiefly marked by two things: The unprecedented difficulties and obstacles which have confronted our churches in their work of religious instruction and training, and the noble and sacrificial spirit with which the Sunday Schools and Young People's Societies have met and overcome these difficulties.

The content of this report will be presented under three headings: Sunday School Extension, Sunday School Efficiency, and Young People's Work.

SUNDAY SCHOOL EXTENSION.

Progress and fruitfulness in this important missionary activity of the Church have been seriously retarded by conditions which were beyond control and are familiar to all. Numbers of our field workers responded to the call for religious war work, and others were brought into the pastorate because of needy vacancies resulting from the response of many pastors to the same challenge. The closing of schools and churches on account of the influenza epidemic and the resulting disorganization from which our churches have not yet entirely recovered, inevitably reduced the effectiveness of all missionary activities to a minimum. With a working force considerably lessened and untoward conditions hampering every effort, we consider the following summary a tribute to the consecrated lives of these

noble men and women who labored in the destitute sections of our Church:

Number of persons engaged, whole and part time	44
Number of sermons and addresses	1,846
Number of old schools visited	490
Number of new schools established	20
Enrollment of new schools established	717
Schools reorganized	28
Enrollment of schools reorganized	691
Places visited	892
Homes visited	8,090
Home Departments established	16
Cradle Rolls established	20
Teacher Training Courses established	58
Adult Classes organized	23
Teen Age Classes organized	24
Miles traveled	60,778
Conversions reported	650
Institutes and Conferences held ..	36

There are three spheres of Sunday School Extension which demand the attention and activity of every church: (a) The building up of the local school by recruiting the large numbers of unevangelized and untaught people in the church's immediate vicinity; (b) the reaching of territory just beyond the congregational boundaries of the church by means of the Out-post Mission Sunday School; (c) the evangelizing of territory still more remote and destitute through the trained and consecrated labors of the Sunday School Missionary. These three fields of service are included in the scope of the Master's great commission. Here the church may richly bless the destitute nearest at hand. Here also is an attractive and fruitful opportunity for engaging the talents and training the powers of that large body of consecrated laymen whose services the Head of the Church so urgently needs.

Summarized facts and common experience emphasize the effectiveness of the Sunday school as an evangelizing agency. We would again seek the authority and influence of the highest court of the Church in urging upon our pastors and

sessions and all Sunday school workers that they avail themselves more zealously than ever before of these open doors of service.

SUNDAY SCHOOL EFFICIENCY.

In no realm of religious work have more notable advances been made than in the increasingly important sphere of Religious Education. More definite and adequate conceptions and aims are being constantly worked out for the guidance and inspiration of the local school. In the periodical and leaflet literature of the Department of Sunday Schools, by means of conferences and institutes and by correspondence, these improved methods and clearer objectives are made available for the workers and leaders of the thirty-five hundred Sunday schools of the Church. We covet the privilege of a larger and more helpful contact with the problems and plans of the great army of Sunday school officers and teachers within our borders.

STANDARD OF EFFICIENCY.

We call attention to the value of the General Assembly's Standard of Efficiency for Sunday Schools, as a guide and incentive to better service. An attractive wall chart, setting forth the requirements of this standard, has been sent to every superintendent in the Church. These charts, with a special explanatory leaflet and additional leaflets, giving detailed information and assistance, are furnished free of cost by the Publication Committee. Many of our schools are availing themselves of these helps to larger service. The Honor Roll of Gold Seal Sunday Schools, which appears regularly in the *Earnest Worker*, is steadily growing. We earnestly urge a more general use of the Standard.

Attention is hereby called to a change under section IX of the Standard—"Full Denominational Requirements." An additional item has been added to the four formerly specified, as follows: "(E) Church Catechisms Studied." Each of

the five items under this section will hereafter count for a percentage of 2. This change, which is in accordance with the direction of the General Assembly, has been incorporated with other slight revisions in a new edition of the Standard of Efficiency Chart, which is being distributed.

In justice to schools which have received recognition for 100 per cent. efficiency according to the old standard, credit for the old Seal on the new basis, including item five under IX. specified above, will not be counted until October 1, 1919.

In promoting a more effective teaching of God's Word and a well-rounded training of our young people for service in the kingdom, special emphasis should be placed upon the regular meeting of a Workers' Conference, the organization of Secondary and Adult Bible Classes, better grading and equipment of the school, the training of teachers and officers, missionary education through the Sunday school, and a vital and intelligent evangelistic policy.

TRAINING FOR SERVICE.

The adequate training of Sunday school officers and teachers in the fundamentals of religious education, knowledge of the Bible and Sunday school organization and methods is so essential, if the Church is to measure up to the imperative demands of the new times, as to justify insistent repetition. In spite of great obstacles to promotion during the past year, encouraging advances have been made in the organization of Teacher Training Classes using the new Standard Diploma Course, "Trained Workers." The Nation-wide Teacher Training Drive, in which practically all denominations united their forces in September and October, was undoubtedly a success, though the movement was retarded by the closing of many schools in the midst of the drive on account of the influenza epidemic. The following figures are somewhat encouraging, though there is evidently much to be desired:

	Last Year.	This Year.
Number of Classes in old Certificate Course	50	59
Number of Students in old Certificate Course	240	291
Number of Classes in Trained Workers	32	53
Number of Students in Trained Workers	293	407

We commend the splendid three-year course "Trained Workers" for use in the following ways: For class-study in the local school by those already teaching, and by young people looking forward to trained service in the church; for use in schools and colleges, normal schools and Theological Seminaries, as a basis for preparing our most promising young people for leadership in church work; as a reading or study course for individuals or small groups. We commend the course to pastors and superintendents and those who desire a convenient and up-to-date summary of Sunday school knowledge.

Forty-six certificates have been issued during the year for the completion of the first year's work of "Trained Workers." The organization of classes studying the second year book is encouraging in the extreme. Third year specialization books will not probably be available until about January 1, 1920. Leaflets describing the Diploma Course and explaining the method of examination and issuing of certificates and diplomas are furnished free of cost on request by the Committee.

We wish to again call attention to the fact that every Sunday school should provide itself with a Workers' Library, containing at least a minimum supply of standard books on Sunday school and young people's work. Such a library may be obtained at comparatively small cost and would be a constant inspiration and source of information to those who are responsible for carrying on the important work of the school.

YOUNG PEOPLE'S WORK.

It is impossible to accurately diagnose the situation in Young People's Work at the present time, because of unsettled conditions and several incalculable elements involved. The following statements, however, can be made with a fair degree of certainty:

1. A great deal of disorganization has resulted from war-time conditions.

2. Our young people have been given a larger outlook and undoubted stimulus by the quickening effect of their patriotic interest and activities in connection with the call of the country for their services.

3. They have received some fine training in individual and collective service for others through these activities.

4. Many of them are at the present time peculiarly susceptible to the challenge for religious service—because of their experiences in altruism and idealism during the war.

The facts stated above put responsibility upon the Church to capitalize and direct these quickened interests and tendencies in training young people for the service of the kingdom of God. There are two chief agencies for the education and training of young people which have been endorsed by the General Assembly—the Sunday School and the Young People's Society.

THE SUNDAY SCHOOL ORGANIZED FOR SERVICE.

The Sunday school is by far the largest and most far-reaching agency of the Church for the religious education and training of its young people. Heretofore the program of the Sunday school has been too exclusively one of mere instruction in religious truth. In accordance with universally recognized educational principles, steps have been taken in recent years to organize the Sunday school so as to carry the process of religious education beyond mere instruction into so-called expressional activities, which include worship, recreation and definite religious and social service. The principle

of fourfold development, including physical, social, mental and religious, is kept in mind in planning schedules and programs of activities during the week.

The Organized Class of the Secondary Division of the Sunday School (ages 12 to 24) and the organization of the Secondary Division as a whole, or the different departments of the Secondary Division—Intermediate, Senior, Young People's—have been used with success in putting these plans for through-the-week expressional activities into effect. Progress in the development of this phase of Sunday school work has probably kept pace with the rate of Sunday school improvement in other respects. This leaves much to be desired, however, and strenuous efforts are being made through literature, institutes and conferences and correspondence to awaken our Sunday schools to their responsibility and opportunity in this matter. The following figures regarding Organized Classes are probably short of actual facts:

	1918	1919
Adult Organized Classes..	423	446
Membership	2,289	2,767
Secondary Organized		
Classes	160	209
Membership	1,207	1,640

Here and there throughout the Church genuine and fruitful work is being done

with the Organized Department or Division as a basis. The young people so organized conduct their exercises of worship in a separate room, meet together for recreation, and plan and carry out definite forms of service directly in the community and indirectly through the missionary and benevolent agencies of the Church. Literature explaining organization and methods for these forms of service will be furnished free of cost by the Department of Young People's Work.

SUPERVISION OF YOUNG PEOPLE'S WORK IN THE LOCAL CHURCH.

The chief responsibility for the supervision and promotion of Young People's Work in the individual church rests upon the pastor, the session and the local leaders. They only have first-hand and intimate knowledge of personnel and conditions, and an opportunity for supervision, inspiration and direction. They are the logical and ordained guides of all congregational organizations and enterprises. What type of organization is best suited to the needs of each particular church, and how best to correlate the programs and activities of such organizations as already exist—these are problems which must be solved by those who are on the ground.

WHO IS GOING?

The Montreat Conference on Young People's Work, June 26 to July 6.

Select Delegates with Care. The Young People's Conference will give a vision of service and some actual training to prospective leaders. Every church should have this in view when sending delegates. Better carefully select and pay the expenses of one or two earnest young people, between the ages of 16 and 25, in whom there is material for real leadership, than to send a large delegation seeking pleasure and recreation only.

For information as to both programs, write to Dr. Jno. I. Armstrong, Box 158, Nashville, Tenn.; or to Dr. Gilbert Glass, Box 1176, Richmond, Va. (See also page 374.)

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA.

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Mr. and Mrs. T. J. Arnold, Jr.
Rev. and Mrs. T. C. Vinson.
*Rev. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. and Mrs. T. Daumery.
*Rev. and Mrs. W. F. McElroy.
*Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.
*Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. A. L. Edmiston (c)

Mutoto, 1912.

*Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.
Rev. and Mrs. J. W. Allen.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
Mr. B. M. Schlotter.

Bibangu, 1918.

Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.
Mr. W. L. Hillhouse.

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
*Mr. and Mrs. F. F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Plumby, 1896.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Gaston Boyle.
*Rev. Marion S. Huske.

Campinas, 1869.

Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie.
Sao Sebastiao do Paraíso, 1917.
*Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION.

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco, 1873.

*Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.

Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
*Mrs. G. W. Butler.

MID CHINA MISSION

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.

*Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
†Mr. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett.
Rev. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Dr. and Mrs. Andrew Allison.
Miss Rida Joulman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.

Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsin-anfu).
Rev. and Mrs. P. F. Price.

Soochow, 1872.

Dr. and *Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reeves.
Miss Lois Young.
Rev. and Mrs. H. Maxcy Smith.

N. KIANGSU MISSION

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
*Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.

Hwaianfufu, 1914.

*Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
*Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
*Rev. C. H. Smith.

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin.
Rev. and Mrs. W. F. Junkin.
*Mr. H. W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
Miss Mary Bissett.

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham.
Dr. and *Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. A. D. Rice.

CUBA MISSION.

Cardenas, 1899.

*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.

Caibarien, 1891.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somaillon.

Piacetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales.

Rev. and Mrs. J. O. Shelby.

JAPAN MISSION.

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
*Miss Annie H. Dowd.

Nagoya, 1867.

Miss Leila G. Kirtland.
Rev. and Mrs. R. B. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hassell.

Gifu.

*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.

Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. A. P. Hassell.
Rev. and Mrs. J. Woodrow Hassell.

Tokushima, 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
*Rev. and Mrs. H. C. Ostrom.

Toyohashi, 1902.

Rev. and Mrs. C. K. Cummings.

Okazaki, 1912.

*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [72]**Chunju, 1896.**

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
*Rev. and Mrs. W. D. Reynolds.
*Miss Susanna A. Colton.
*Rev. S. D. Winn.
*Miss Emily Winn.
*Miss E. E. Kestler.
*Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.
Miss Sadie Buckland.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.

*Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J. Shepping (Seoul).
*Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Rev. D. Jas. Cumming.

Kwangju, 1898.

Rev. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
Mrs. C. C. Owen.
*Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. and Mrs. J. S. Nisbet.
*Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
*Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm. P. Parker.
Mrs. P. S. Crane.

Soonchun, 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.

*Miss Meta L. Biggar.
*Miss Anna L. Greer.
*Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION. [11]**Linares, 1887.**

Rev. and Mrs. H. L. Ross.

Matamoros, 1874.

Miss Alice J. McClelland.
San Angel, D. F. Mexico.

Austin, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria, 1880.

Miss E. V. Lee.

Missions, 10.

Occupied Stations, 53.

Missionaries, 369.

Associate Workers, 11.

*On furlough, or in United States
Dates opposite names of stations in-
dicates year stations were opened.

†Associate workers.

For postoffice address, etc., see page
below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumby—"Piumby, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraíso—"Sao Sebastiao de Paraíso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaiinfu—"Care Southern Presbyterian Mission, Hwaiinfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

